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ABSTRACT

The Navajo origin myth is discussed by comparing recorded versions of the story of Changing Woman and the Twins. The myth clarifies the significance of many present-day tribal ceremonies and customs and provides a basis for the traditional upbringing of the Navajo child. The Navajo defines wrong as "that which produces disharmony within society," and the basic precepts and injunctions against wrongdoing are contained in the mythology. Use of Navajo legends as instructional material promotes interest and motivation for learning in the Navajo child, just as an appreciation of Navajo mythology by the educator increases understanding of, and rapport with, his students. (JH)

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THE ROLE OF CHANGING WOMAN AND THE TWINS IN THE NAVAJO ORIGIN MYTH

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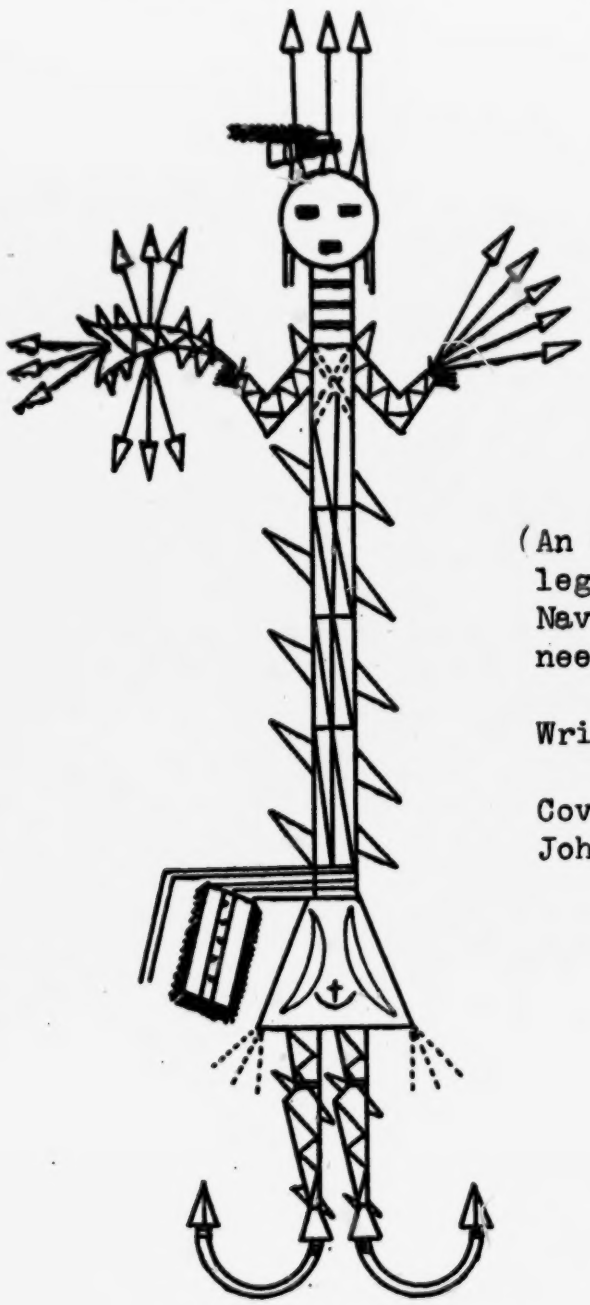

(Child of the Water)

(An effort to correlate Navajo legends with the present Navajo culture and educational needs.)

Written by Ed. Mecham

Cover portraying The Twins by John Huskett

(Monster Slayer)

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THE ROLE OF CHANGING WOMAN AND THE TWINS IN THE NAVAJO ORIGIN MYTH

by

Edward M. Mecham

(An Effort to Correlate Navajo Legends with the Present Navajo Culture and Educational Needs.)

Report No. 1 submitted in partial fulfillment
of the requirements for the degree

of

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INTRODUCTION

Considerable conjecture and criticism about how Indian education should be carried out has been made of late. It is asserted that the Indian culture is ignored almost completely in the curriculum. An example from the editorial section of the Salt Lake Tribune states:

> Few persons visiting a government operated Indian School such as the one at Brigham City, Utah would suspect that a growing segment of Indian leadership is seriously opposed to the way many such schools are run.
>
> ...Mostly, the Indian leaders charged, schools are neglecting the Indian culture and attempting instead to turn out middle class graduates.
>
> Ben Black Elk, an Oglala Sioux from South Dakota, complained, according to the New York Times, that the Schools "wiped out" the traditional Indian teachings that children learned from their parents, from the tribal wisemen or from "the Great Spirit," and added, "We have good schools, all right, but they are getting away from our culture so fast it isn't funny."[1]

Much more emphasis and effort in the Indian school curriculum could be directed toward classes that would teach the Indian folklore and history most pertinent to the tribes represented at the particular school. This need is becoming apparent at Intermountain School, a school for Navajo Indians located at Brigham City, Utah. It is here that the Elementary Department under Mr. Nate Zollinger's direction has initiated measures to try to meet the need. One of the outstanding teachers in this department is Burt Tallsalt, a fullblooded Navajo Indian with many years of service in Indian education. Coming from a rich heritage which includes the fact that his father and several relatives were tribal medicine men, Mr. Tallsalt is well informed in the mythical background that

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[1]Editorial Section, Salt Lake Tribune, Dec. 31, 1967, p. 9.

surrounds the medicine man's realm of influence. Educators in the Bureau of Indian Affairs regard his knowledge of Navajo traditions and folklore to be as extensive as that of any Navajo now living because his experience includes, not only first hand contact, but a life of serious study and research into the deeper implications of Navajo culture.

The writer was aware of various compilations of the Navajo origin myth compiled several years ago, derived from informants, long since dead. So upon reading this Tribune article, he was moved to read some of these old documents and then to query Mr. Tallsalt as to his recollections and views on this myth as a source of comparison. Here was a living, knowledgeable informant with the kind of background that would make a comparative study more current, more vital, and of more interest to today's Navajo student. Mr. Tallsalt proved to be most interested and cooperative in giving the information needed to undertake this study. He furnished first, a basic guide to and summary of the Navajo origin myth that he and the elementary department in the Intermountain School had recently compiled. This was the basic reference source upon which subsequent interviews and discussions were based.

The reader will soon find in reading and pursuing this report that Mr. Tallsalt has made a unique and significant contribution in filling in important details of the Navajo myth which, otherwise, reads more like an outline than a vital and colorful story. Where his account is more vivid than or even contradictory with the version to which it is being compared, the writer will parenthetically insert Mr. Tallsalt's reaction when queried on the various points.

More validity to his views and heightened interest will be the hopeful result.

Mr. Tallsalt as well as most educators involved in Indian education would share these sentiments taken from President John F. Kennedy's Introduction to the American Heritage Book of Indians:

> For a subject worked and reworked so often in novels, motion pictures, and television, American Indians remain probably the least understood and most misunderstood Americans of us all.
>
> ...When we forget great contributors to our American history--when we neglect the heroic past of the American Indian--we thereby weaken our own heritage. We need to remember the contributions our forefathers found here and from which they borrowed so liberally.
>
> We have been hampered by the history of our relationship with the Indians--in our efforts to develop a fair national policy governing present and future treatment of Indians under their special relationship with the Federal government.
>
> Before we can set out on the road to success, we have to know where we are going, and before we can know that, we must determine where we have gone in the past. It seems a basic requirement to study the history of our Indian people. America has much to learn about the heritage of our American Indians. Only through this study can we as a nation do what must be done if our treatment of the American Indian is not to be marked down for all time as a national disgrace.[2]

This report is intended to make a contribution to the fulfilling the need that the Tribune editors, President Kennedy and others have pointed to. The background to understanding the culture of any Indian tribe is very closely connected with knowing and understanding the mythology and folklore of the particular tribe. In the case of the Navajo this is especially true. The effort in this report will be to focus on Changing

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[2]Editors, American Heritage Book of Indians. (New York: American Heritage Publishing Co., 1961), p. 7.

Woman and The Twins, regarded by most who know Navajo folklore as the central and most important figures from whom their mythology springs. To know and understand their role gives one the background needed to appreciate the significance of many of the tribal customs, which, otherwise, seem irrational or superfluous to the uninformed observer.

The first area of analysis will be on the background that leads to the emergence of Changing Woman in the Navajo version of the creation process. This will be summarized on the basis of conclusions derived from data that the reader may review in detail by referring to the Appendix. The material in this Appendix is taken from pp. 1-13 of Aileen O'Bryan's work entitled The Dine : Origin Myths of the Navajo Indians, regarded by anthropologists as an excellent original source of the Navajo myth. Since this entire work is the prime source employed in this study to form a basis of comparison with that which was compiled from Mr. Tallsalt, it is necessary in this introduction to further describe its importance. Miss O'Bryan compiled this narration at Santa Fe, New Mexico, in December, 1953. She states:

> Sandoval, Hastin Tlo'tsi hee (Old Man Buffalo Grass), was the first of the four chiefs of the Navajo people. I had known him for years. In late November 1928, he came to the Mesa Verde National Park, where I was then living for the purpose of having me record all that he knew about his people.
>
> "You look at me," he said, "and you see only an ugly old man, but within I am filled with great beauty. I sit as on a mountain top and I look into the future. I see my people and your people living together. In time to come my people will have forgotten their early way of life unless they learn it from white men's books. So you must write down all that I tell you; and you must have it made into a book that coming generations may know this truth."

This I promised to do. I have recorded it without interpolation, and presented it, in so far as is possible, in the old man's words.

Sam Ahkeah, Sandoval's nephew, now head of the Navajo Council at Window Rock, as well as First Chief of his people, was the interpreter, as Sandoval spoke only the Athapascan tongue.

Sandoval told us that medicine men know the chants and the ceremonies in detail, but these stories are the origins from which the ceremonies were developed; also, that some medicine men divide the different periods into 12 worlds, whereas the older version holds to 4 dark worlds and the present or changeable world.

During the 17 days of his stay with us on this occasion, he spent the greater part of each day narrating the legends and checking them for correction. He would often stop and chant a short prayer, and sprinkle the manuscript with corn pollen.

He believed that Mesa Verde to be the center of the old cultures, and he said that it was fitting that the stories should be reborn, written down, in "the Place of the Ancients."

Sandoval died the following January.[3]

After this information has been summarized from the first part of the O'Bryan text, the writer next devotes a brief section to comparing two basic interpretations of exactly how Changing Woman emerged according to other scholarly interpretations aside from Tallsalt and O'Brya n.

After this has been accomplished, the report is delimited to a bilateral comparison of the O'Bryan and Tallsalt narrations from the point where Changing Woman matures and conceives the Twins to the end of the myth. A brief commentary on the difference in the two narrations follows. Finally a consideration of the Navajo origin myth in contemporary culture and education concludes this endeavor.

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[3]Aileen O'Bryan, The Dine : Origin Myths of the Navajo Indians (Washington: U.S. Government Printing Office, 1956), p. vii.

BACKGROUND FROM FOUR RECORDED VERSIONS THAT LEADS TO THE EMERGENCE AND MATURING OF CHANGING WOMAN

Background Summarized from O'Bryan about the Navajo Underworlds

The first part of the origin myth of the Navajo as recorded by Eileen O'Bryan in the Appendix traces the evolution of life through four underworlds to emerge on the fifth and present world, where it developed its actual form. O'Bryan, through her informant Sandoval, points out that according to Navajo legend, in the first or black world, there were four clouds, of which one embodied the essence of that which is female and another the essence of that which is male. Where these two clouds chanced to meet at a point in the east, First Man was formed, and with him an ear of white corn, which became the forerunner of all subsequent ears of white corn.

On the opposite side of the first world the two remaining clouds joined to produce First Woman along with an ear of yellow corn, the forerunner of all subsequent ears of yellow corn. Thus First Man stood at the East and First Woman at the West in the first world. Man was not in his present form yet, however. The conception was of a male being and a female being who were to become man and woman. In the same sense there existed lower forms of animate beings which were to become the animals of the present world.

When this first world became too crowded with prototypal beings, it happened that they all moved upward into the second world led by First Man, First Woman and the two Coyote Beings. They found the Second World already peopled with various Bird Beings with whom they fought, and so they proceeded on to the

third world.

In the Third World there were prototypal Male and Female rivers, the former flowing into the latter, thus symbolizing generation of a type. Here also existed prototypes of what were predestined to be the Sacred Mountains of the Navajo world. Here the seeds of agricultural crops were magically created.

It was in this Third World that the temporary and disastrous separation of the sexes which led to the birth of monsters took place. In the course of reunion of the sexes, Coyote stole the children of the Water Monster, who in turn produced a great flood that drove all the prototypal beings upward into the Fourth World.

The Fourth World was not satisfactory, so First Man led all the creatures upward to the Fifth and present world, where again were found more prototypes. Eventually, all the creatures became classified and were divided into certain groups, species, etc. The four sacred mountains were placed in their proper positions to form the confines of the present Navajo Land.

The stage was now set, the sacred mountains in place, and all was in readiness for Changing Woman to appear. A comparison of what the main informants and scholars regard to be the exact manner and means of her emergence follows.

Four Accounts of the Emergence of Changing Woman

Both consistencies and discrepancies appear in the main accounts of the emergence of Changing Woman. Gladys Reichard, considered by some as the leading authority upon Navajo religion and folklore, has recorded what she feels to be the two main versions of Changing Woman's emergence:

> First Man reported to his wife that for four days a dark rain cloud had hovered over the central sacred mountain; finally, the mountain was covered with rain, an indication that supernatural events were taking place. With song he approached the place and he heard a baby cry. He discovered the baby in a cradle consisting of sky messengers--two short rainbows lay longitudinally under the baby; crosswise at its chest and feet were red sunrays. A curved rainbow arched over the face. Wrapped in a dark cloud, the infant was covered with dark, blue, yellow and white clouds, held in by side lacings of zigzag lightning with a sunbeam laced through them.
>
> First Man did not know what to do with the baby and took it home to First Woman who, with the aid of Mirage Talking God, reared it.
>
> The eyes of the newly found babe were black as charcoal and there was no blemish anywhere on its body. First Man and Talking God agreed that it should be fed on collected pollen moistened with game broth and the dew of beautiful flowers. Salt Woman said she wanted the child, and, presumably, it was given to her. It is thought that since there was no one to nurse it, Sun fed it on pollen. Nourished on such supernatural fare, it grew remarkably fast, developing with miraculous speed.[4]

It is at this point that Changing Woman's adolescence ceremony or puberty rite takes place, a subject considered in detail later. Reichard's other version of Changing Woman's origin is as follows:

> The people had been wandering and so many had been devoured by the monsters that only four, an old man and

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[4]Gladys Reichard, Navajo Religion, A Study of Symbolism (New York: Pantheon, 1950), p. 408.

> woman and their two children, a young man and woman, were left. They found a small image of a woman fashioned in turquoise. Talking God appeared to the people bidding them to come to the top of 'tsolii' in four days. There they found an assembly of the gods. The Navajo had brought the turquoise image with them, and White Body, the counterpart of Talking God, had one nearly like it made of whiteshell. Talking God and "xactceoyan" transformed the turquoise image into Changing Woman, the whiteshell image into Whiteshell Woman. At the same time they transformed an ear of white corn into White-corn boy and ear of yellow corn into Yellow-corn girl. They the company dispersed, the gods taking the boy and girl with them and leaving Changing Woman and Whiteshell Woman alone on the mountain.[5]

This version of Changing Woman's early life goes on to include her attempt to have intercourse by exposing herself to sunlight and water. It is generally indicated that after Changing Woman had had intercourse with Sun, First Woman warned her of the danger in going away alone. This version indicates that one day when Changing Woman was gathering seeds, she met a white creature on a white horse with white trappings who turned out to be Sun. He instructed her to meet him in an especially prepared brush shelter. Sun visited her four successive nights, after which she became pregnant. The birth of The Twins follows. Their role, which is of very great significance in Navajo folklore, will be considered later.

Burt Tallsalt gives this version of the birth of Changing Woman:

> The First Woman and the First Man were living near Ch'oolii'k Mountain. One day they saw a black cloud coming to the top of this sacred mountain. It came from high in the sky, and was a very unusual sight. They had never seen anything like that happen before. They kept thinking about it for four days.

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[5] Ibid., p. 409.

On the fourth day the First Woman sent her husband to the top of the mountain to see what was taking place. Up there he heard a baby cry. Because it was so foggy, First Man could see nothing at first. He looked again, and again. The fourth time he saw a baby in her cradle-board under the Cliff Rose Tree.

The baby he found was a Divine Being, daughter of the Earth and Sky. The 'aniik'idi (bow) above her head on the cradle-board was made of rainbow, the lacing in front of her was zig-zag lightning, and the face cloth wrapping of the child was of softest white cloud. Talking God appeared about the same time, and the two men argued and quarreled about who should have the bab , for both men wanted to keep her. Since First Man had found her, it was decided that he should take the baby to his wife, First Woman. He gathered bark from the Cliff Rose tree, and made it soft with his hands to replace the cloud in which the child was wrapped, then he took her down the mountain.

First Man and First Woman gave the baby loving care. They fed her on pollen and the juices of certain plants. Because of the special gift that wa hers alone, the First Man named her Changing Woman.

The book, Navajo Stories, which about every Navajo youth reads in the primary grades, records this version of the origin of Changing Woman:

> All of the Talking Gods on the top of Holy Mountain stood in a circle. The Grandfather of the Gods took a white buckskin and put it on the ground. He put the head of the buckskin toward the West. The Talking Gods stood in a circle and sang the Holy Songs.
>
> Then the Grandfather of the Gods took the turquoise stone shaped like a woman and placed it upon the white buckskin. White Body, the Home God, placed the white shell he had been carrying beside the turquoise stone.
>
> Then the Grandfather of the Gods placed an ear of white corn and an ear of yellow corn beside the turquoise woman and the white shell. He covered all of these things with another white buckskin. And this time, he placed the head of the buckskin toward the East. He placed the buckskin so that the Wind could get under it.
>
> The Talking Gods sang the Holy Songs. And the Wind blew under the bucksking from the East to the West, and the Wind blew under the buckskin from the West to the East.
>
> The Wind blew and blew, for the Wind is the Bringer of Life. So long as the Wind comes out of Man's mouth, he has life.
>
> Four times the Grandfather of the Gods looked under the white buckskin. The fourth time he took the top

buckskin off.

There on the white buckskin were the Turquoise Woman, the White Shell Woman, the White Corn Boy and the Yellow Corn Girl. The Talking Gods had made them to help the people of the Earth.

After the Prayers had been said, the Talking Gods went away on a rainbow. One of them, White Body, the Home God, took White Corn Boy and Yellow Corn Girl with him.

The Grandfather of the Gods sent the Old Man, the Old Woman, the Young Boy and the Young Girl back to their hogan.

The Turquoise Woman and her sister, the White Shell Woman, were left on the top of Holy Mountain.

The Turquoise Woman is called the "Changing Woman." She never dies for when the Turquoise Woman has come to be an old, old woman, she changes herself to a young girl again.[6]

Among these four accounts of Changing Woman's emergence, the Burt Tallsalt version most closely coincides with the first of Gladys Reichard's accounts. Reichard's second account more closely coincides with the Navajo Stories version. O'Bryan's version in the Appendix makes reference to aspects that are present in both of Reichard's versions. The physical surroundings such as the clouds, the rainbow at the head of the cradle board, the name of the mountain where these events take place (Ch'oolii'k in Reichard's account, Chol'i'i in O'Bryan's , etc. are found in Reichard's first account. Mention of transforming the turquoise and whiteshell into Turquoise Woman and Whiteshell Woman in Reichard's second account and in the Navajo Stories account correlates with O'Bryan's Turquoise Image and White Bead Woman both whom O'Bryan deems to be the same figure, namely Changing Wom

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[6]Edward W. and Marguerite P. Dolch, Navajo Stories (Champaign, Illinois: Garrard, 1957), pp. 59-63.

Although all of the accounts differ in some respects as to the placement of various objects and physical details present at Changing Woman's emergence, there is agreement that First Man and First Woman were present in one way or other. Also, even though Changing Woman had other earlier names, the figure to whom the various versions refer is indeed Changing Woman. It will be developed further later that the generally benevolent role she is to play has basically the same ends even if the means are different in different versions.

Changing Woman Matures

The O'Bryan account as given in the Appendix provides a vivid account of Changing Woman's early life up to the time of puberty. But her role at puberty (twelve days or twelve years old depending on the account) becomes more complex.

Burt Tallsalt points out that at this stage in her life, "When she reached the age of twelve, they built a ceremonial hogan for her, and Talking God sang the first Blessing Way Chant that was ever sung over any Navajo girl. The sacred corn pollen was used as a sacrament."

At this point Tallsalt presents the chant that was said over her, and that is said over most every Navajo girl to this day at her puberty ceremony or Blessing Way. Before examining it, however, it is pertinent to discuss the nature of Navajo poetical style in this chant since it is different from that which is encountered in the poetry of other cultures. In the formal poetry of any people there exists particular traditional patterns which give it its peculiar individuality. Without consciousness of them, however, we are without clue as to the structure and formal elaboration of the poetry under consideration. Eda Lou Walton, has discussed this matter in an article called "Navajo Song Patterning":

> The Navajo patterns are as important in poetic composition to the Navajo Indian's mind as is any English verse to an English poet.
>
> Their foremost demand is for parallelistic balance, and the whole body of Navajo poetry is conditioned by this patterning. It is the basis both of line and of stanza arrangement. Like the impressive repetition of ritual which is so highly developed among the Navajo, their poetry builds up by means of grouped parallelisms,

the elaborate sequences which fulfill their poetic requirements.

The simplest parallelisms of line are found in these refrains which are used so typically in Navajo poetry to open or close a stanza.

From my head earthly beauty
From my feet earthly beauty

This elementary balancing of line is continued in the next lines of the refrain in a like but shifted antithesis:

Below me earthly beauty
Above me earthly beauty[7]

So, with this in mind, Mr. Tallsalt's recitation of what was said over Changing Woman at her puberty ceremony follows:

I walk in the trail of beauty.
My thoughts are like the trail of beauty.
I walk among beautiful flowers.
My speeches are like beautiful flowers.

For all things are harmonious;
In front of me,
On the sides of me.
Behind me,
Under my feet,
And above me.

All undesirable words are turned to morning dew drops.
All undesirable words are turned to sacred pollen.

I am the center of blessings that flow from all directions.
All is beautiful again,
All is beautiful again,
All is beautiful again.

To this ceremony for "Changing Woman", First Man and First Woman invited Talking God, who was a diety like themselves.

Soon after the ceremony the Sun saw the beautiful girl upon the earth as she went about her daily duties of gathering wood and bringing water, and he fell in love with her.

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[7] Eda Lou Walton, "Navajo Song Patterning", American Anthropologist, LXIV, October 1962, p. 985.

Further understanding is revealed on this important phase of Changing Woman's life by the account given in Gladys Reichard's Spider Woman. Although it is not until the fourth paragraph of this quotation that we get to the point of immediate concern pertaining to the meeting and mating of Sun and Changing Woman, this whole selection gives a good example of a white man's effort to synthesize some of the complexities of this myth. The main point to be derived from this election is that these synthesized mythical facts shed further light on Changing Woman's role in her part of the romance with the Sun. At least a need is portrayed on her part to want to conceive offspring that will destroy her enemies. More justification is seen for her need to copulate with a supernatural source to fulfill the measure of her creation, as Christians believe Mary did when she conceived by a supernatural source. Reichard gives this account in the chapter entitled "The Holy Twins" from Spider Woman:

> At the very beginning the Navajo lived in several worlds under this one. They were beings not like man, in some of the underworlds not even like animals. But they had consciousness, even moral ideals, and because of the adultery of one of the beings with the chief's wife, got into trouble and were forced by flood waters to the next world above. Even after they reached this one, they endured a long series of wanderings before they became human.
>
> Two women lived alone and except for them the earth was inhabited by monsters. They were Changing Woman, who is the Earth Mother, and her companion, Salt Woman. Life was very difficult for them. They had only wild seeds and fruits upon which to live. Not only were the foods scarce and far-scattered, but they grew in places infested by monsters. Monster-Evil lay in hot springs; Horned Monster lived at a place called Blue Lake and faced in all directions, so that it was impossible to approach him without being seen. Kicking-Off-Rocks was an orge who lived between two bluffs.

Throwing-Against-Rocks was a monster who with his wife lay in wait for the unwary to undo them by crushing them against the rocks on which they lived. There was a bear who tracked and killed all humans; Eye-Killers stared people to death, Walking-Stone followed a person slowly, but inevitably caught up with him and cut him up; the Night and Day were at odds with each other for it had not been decided how Light and Darkness should be divided. There was a creek as narrow as a man's finger which spread when anyone tried to jump across it, and drowned him. There was a patch of reeds like knives, and when a person tried to pass through it the blades all had at him and destroyed him. These were only a few of the major evils that prevented the world from being inhabited.

"Changing Woman" lived in the midst of them all, safe but unhappy. As she gathered her scanty food, she thought and thought about what she could do to rid the world of the dread monsters. The thought became a passion with her, and she tried a great many things but in vain. Vaguely she thought if she could bear a child he might have power to overcome the difficulties so that humans could people the earth. There were no men, and she knew none of the facts of procreation. As she wandered in agony of spirit and in tautness of body, she offered herself to the dripping water in a vain attempt to conceive.

One day, as she continued her quest for knowledge and fulfillment, she heard a loud noise. She looked up and beheld a young man so bright her eyes could not endure the sight. He was the Sun. He took pity on "Changing Woman," taught her sex intercourse, impregnated her with his holiness. When they lay together two children were conceived in her womb, one of the dripping water and one of the Sun.

In four days the children moved within her, in four more she was in labor. Through all of the ninth night she suffered, hoping to be delivered. At dawn black clouds covered the sky. When it was light, lightning struck in four directions and the first child was born; somewhat carelessly he was dropped. Because of that he is very dangerous, for he was born to kill monsters and is therefore named Enemy-Slayer. The second child was born easily when it thundered gently. He is called Child-of-the-Water.[8]

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[8]Gladys A. Reichard, Spider Woman: A Story of Navajo Weavers and Chanters (The Macmillan Co., New York, 1934), pp. 169-171.

As will be developed in detail later, The Twins do indeed kill or subdue most of the monsters referred to in this selection. But it is now necessary to fill in the background that brings them to fulfill the role for which their Mother wanted them created. Burt Tallsalt's narration continues:

> On top of Heffiner Knop twins were born to Changing Woman and the Sun. They were both boys. Changing Woman called the first born, Son-of-the-Sun. Later he became known as Naagi-naazhahnni, which means Monster-Slayer. The other boy she called Tobajichinnii, or Child-of-the-Water.

Both the Tallsalt and O'Bryan accounts fail to shed much light on Child-of-the-Water being conceived from any other source than the sun. Although other writers who have recorded their versions of the Navajo origin myth appear to be in general agreement with the Tallsalt and O'Bryan accounts in most respects, they differ on the point of the paternal source of Child-of-the-Water. They indicate that shortly after Changing Woman was conceived by the Sun, she lay under a waterfall at which time a drop of water impregnated her. Hence, the second twin's name Child-of-the-Water. It is of interest that many Navajos believe to this day that when a woman conceives twins it is because she was unfaithful to her husband, thinking the second twin was conceived by a source different than the first, original father.

Before returning to Mr. Tallsalt's narration, the writer reiterates his delimitation in the remainder of this section of the thesis. Since there is so little to add of conflict, pertinence, or interest to the general consideration of this myth that Tallsalt and O'Bryan do not cover, the remainder of this section will concern itself with presenting a bilateral comparison of Tallsalt's and

O'Bryan's narrations of the myth. Comments that Burt Tallsalt made pertaining to differences he had with O'Bryan are found inserted in square brackets in his narration.

BILATERAL COMPARISON OF THE BIRTH AND SUBSEQUENT

ROLE OF THE TWINS IN THE TALLSALT - O'BRYAN

NARRATIONS INCLUDING TALLSALT COMMENTS

(TALLSALT)

(1) The twin boys grew very fast. Soon they were big enough to play out in the sunshine. The Deities trained them to be strong and wise. Talking God came often to their hogan to instruct them in the things they should know. He taught them how to make bows and arrows, and they spent much time at target practice.

(2) Their mother watched them carefully, also. She did not let them go far from her hogan, for in Navajo Land at that time there were many dangers.

The Monsters of Navajo Land

(3) In Navajo Land, when the twins were boys, there were many monsters. They were called "Naaghi," meaning the feared ones. They ate people. Because of them, traveling was very dangerous.

(4) The most dreadful of these were Yai'itsoh, the giant; Tse in ah lee, the One-Who-Throws-People-Against-Rocks, who was a bird monster, Deel geed, which means burrowing horned monster,He-Who-Digs-With-His Horn; Bina a'yeagh nii, the One-That-Kills-With-Eyes; Tse na agh-ai, the Traveling-Stone-Monster; and Jadinaa, the Twelve-Antelopes.

(5) Each day after the children had been playing outside the hogan, Changing Woman would carefully erase the tracks the boys had made with a piece of brush.

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(1) The Twin Boys were cared for like their mother the White Bead Woman had been, each had a cradle, and when they first laughed gifts were given to all who came to the home. Not much is told about them until the fifteenth day. By that time they were young men.

Tallsalt comment: O'Bryan does not call attention to the Twins receiving any special training at this phase of their lives. I consider this an important omission because it is to be stressed that talking God and other deities exert a strong influence in shaping the future abilities and destinies of the Twin Boys.

(2) First Man made bows and arrows for his two grandsons, and they played with them. One day when there were on the south side of the mesa they saw a strange animal with a long nose and a long tail, the coyote. Just as they took aim and were about to shoot, the animal went out of sight over the edge of the cliff. They hurried home and told their mother and First Man and his wife of what they had seen. They were frightened. The old ones said: "That was the spy of the Giant Elk, Anaye'tee'leget." Shortly there-after when they were on the west side of the mesa they were frightened again, and again they hurried home and said: "We saw a great bird with a red head flying towards us, but just as we took aim and were about to shoot it flew back to the mesa. The three older people were now frightened. "That was the turkey buzzard,"

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(6) One day, however she forgot to erase the tracks they had made, and Yeitsoh came around and saw the tracks.

(7) "Where are the children?" he asked. "You have eaten all the children around here," she said, "and now I am lonesome for children."

(8) "But the tracks," said Yaiijsoh. "Where are the children who made the tracks?"

(9) Changing Woman said, "You have eaten all the children around here, and now I am lonesome for children, so I made the tracks of children in the sand around my door. This is the way I made the tracks," and Changing Woman made a print in the sand with her fist, then added the toes with her finger.

(10) This satisfied the giant Yei'tso and he went away to look in other places for the children to eat. When he had gone the mother took the stone away from the hole in the floor of her hogan where she had hidden her boys. Then they came out.

(11) As the boys grew up they began to be very concerned with the fact that the monsters were eating all the people. They asked their mother about the monsters. She would tell the boys nothing, for she was all pure, and wished to do no one any harm.

(12) However, it was not long before the Feared-Ones, naaghi, were ruling the land. Traveling was very dangerous for all the people, the Dineh. So many had been caught by the monsters and eaten for food by them, that the Navajo people were almost extinct.

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they said. "He is the spy of Tse na'hale, the Giant Birds who devour people." They scolded the boys for having gone so far from home.

[Tallsalt comment: I have heard of the spies that O'Bryan mentions in this paragraph. But I omitted mention of them because I didn't regard their role to be significant, and I preferred to be more general, perhaps, in this area. Let me call attention right here to the fact that always when a group has gathered to listen to the myth, the informant or story-teller omits certain areas at his own discretion. Just as a flaw must be left in a Navajo rug, so must relating of the Navajo origin myth be incomplete in varying areas at any one time. One reason for this is to allow another person relating the myth on another occasion to fill in left out details and to expand on areas only slightly covered at the last gathering.]

(3) One day the boys returned from the north side of the mesa and they told of having seen a black bird with shining eyes. Just as they took aim it had flown away, they said. The White Bead Woman and her foster parents warned the boys again and said that the bird was a spy of the monsters, and again they scolded the youths for wandering so far. But they could not keep them at home.

(4) The boys were afraid to go toward the south, west, and north. The only safe place was the east, so they ran eastward chasing chickadees. And someone came to them and said: "Grandchildren, what are you doing?" This was Dotso, the All-Wise Fly, who had spoken. He continued: "My grandchildren, your father is the

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(13) Yei'tso often stopped by their hogan, and the boys were afraid that one day he would eat their mother. The basket on his back in which he carried his victums was often empty because he was running out of people.

(14) Again and again the boys asked Changing Woman about the monsters. One time they said, "Who is our Father? Why does he not rid our land of Yei'tsoh and all the other terrible monsters that are roaming around Navajo Land?"

(15) Finally, after much coaxing, Changing Woman told the Twins that their Father was Sun. At once the Twins wanted to go to visit the Sun. They wanted to ask the Sun to help them. But their mother said, "No, there are many pitfalls along the way. I think you should not try to go to the Sun's palace."

(16) But the boys would not be contented to stay at home, and each day they talked of how they would reach the Sun, and again and again they asked Changing Woman to let them go.

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Sun." He told them to ask their mother who was their father.

[Tallsalt comment: In my paragraph 19, I refer to the messenger Wind. Dotso and Wind are interchangeable. Their role or purpose is identical in any case. I concur with O'Bryan that Wind is also sometimes referred to as The Little Breeze. In referring to any character in this myth, I have heard two, three, even many names given the same basic character.]

(5) So when the boys asked the questions and received the answers that Dotso, the Great Fly, told them that they would receive, they spoke up and said that they knew that the Sun was their father. This surprised the three older ones. They were speechless when the two boys said that they intended to go to the home of their father. The Twins warned their mother and First Man and First Woman not to look at them as they left. With that warning they started out.

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(17) "Your Father is very busy and would not have time to take care of such little things as you would ask for," the Changing Woman said, trying to discourage them. "He has never been visited by earth people. There are tests of all kinds along the way. You may not be strong enough to make the journey. Also, at the house of the Sun, if you did get that far, he gives other tests himself to prove if his guests are worthy. The great Sun receives only the worthy into his presence.

(18) One day they started out secretly on their journey to the sun. They did not tell their mother, for they thought she may stop them, and they were determined to go. They realized that it would be a very hard journey, but they felt that they must go to get help for their Mother and the other Navajos.

(19) As they walked along, Wind was with them. Wind was a messenger, and he instructed the boys as to what to do and what to say. Wind also told them a great many things about the kinds and numbers of their enemies. Wind whispered in their ears which course to take.

The Spider Woman

(20) Late in the evening, just before dark, the Twins saw a smoke rising in front of them. They could not figure out who could be living there. They looked for a hogan, but there was no hogan. They did not stop; however, but kept walking along.

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[Tallsalt comment: This implies that they went with their mother's knowledge. I have always heard that they had to sneak off. Otherwise, they would not have been allowed to go.]

(6) When the boys stepped outside the hogan they stood side by side. Each had lifted his right foot to take a step. They stepped on the rainbow and were immediately on top of the mountain Chol'i'i where their mother had been found. The next step took them to Sis na'jin. They found themselves way, way to the east in a country that they did not know, a country of nothing but rolling sand.

The Little Breeze sat behind the boys' ears and told them what to do.

[Tallsalt comment: I feel O'Bryan is definitely mistaken here. Certain of the Gods travelled by means of the rainbow, of that I have often heard. But when the Twins were on their way to the Sun, they walked along on foot, over-coming many physical obstacles as they went. In fact, this could be the subject for another evening concerning how the Twins overcame such obstacles, as the land of burning sands, the valley of the cutting reeds, the area of the snapping cliffs, and even a field of thorns. It wasn't just a smooth trip travelling on the rainbow.]

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(21) Soon they found that the smoke was coming out of a hole in the ground. They looked down into the ground, and there they saw a woman busy cooking. They also saw that she had been very busy during the day weaving, for there was a loom threaded up.

(22) The Spider Woman looked up and saw the Twins looking into her home. She said to them: "Where are you going, my Grandchildren?"

(23) They said: "We are going to the house of the Sun."

(24) The kind old Spider Woman was very cheerful to everyone. "You are tired and you need rest and food," she said. "Come in for awhile." She was worried for the boys.

(25) The Twins continued to look down into the hole, then they said, "We cannot possibly get into your house; the entrance is too small."

(26) The Spider Woman then blew her breath on the entrance and it became larger. She blew her breath four times, and each time it became larger until it was large enough for the boys to enter with the help of a web ladder.

(27) The Old Spider Woman then prepared a place for them to sit on a skin on the floor, and she gave each a wee small bowl of food and a tiny cup of water. Each boy thought he could never get along on that much food and drink, but as he ate the food and water in his dishes were replenished. More and More came into it, and the bowls and cups

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were always full. Finally they could eat and drink no more, then she asked them to take a rest.

(28) Before long, the Spider Woman wanted to hear their story. They told her about the monsters of Navajo Land and their concern for their mother and the other people living there. Then they told her of their plan to visit their father, the Sun, and to ask him to help them.

(29) At first Spider Woman tried to discourage them by saying, "You should go back to your mother; it is useless to try to go there. There are many dangers on the way to the palace of the Sun." After a while she decided to help them too, as the boys told her about the Wind and the instruction he had given them.

(30) "Stay with me tonight," she said, "and I will teach you the ceremony that you must say before going through each dangerous place. I will give you the pass words for each one of them. I will also give you this live eagle feather which has magic power to help you overcome your enemies, and to protect you from harm."

(31) Far into the night they talked, and after the boys had learned all the ceremonies they went to sleep.

The Caterpillar

(32) Early the next morning the Twins started on their way again. They had with them a lunch that the kind Spider Woman had prepared for them, and they also had their live eagle feather.

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(7) They found an old man there who asked them if they were the two boys he had heard were on the way to see their father. They told him, yes. The old man said: "My grandchildren, your father is fierce. He kills with many weapons. He will harm you if you are not careful."

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Before long they met a caterpillar. It asked them where they were going, and they said, "To the house of the Sun."

(33) The caterpillar said, "I will tell you a secret about the Sun that may be of help to you. When you see the Sun he will offer you some tobacco. The tobacco he will give you will be poison tobacco. If you take it, it will kill you unless you have something to destroy its power."

(34) Then the caterpillar took from his mouth his own little buckskin bag filled with juice that was an antidote for this poison tobacco. He gave it to the boys to take with them, and told them to use it when they needed it.

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This old man was Au sayk'giddie, the worm with the sharp tail. He vomited and said: "My grandchildren, take this. You must use it when your father tries you with his tobacco." They took what the old man had given them, and continued their journey.

[Tallsalt comment: I do not know why O'Bryan refers to an old man here, because he says here that the "old man was an Sayk'giddie," the worm with the sharp tail. With that term, I can concur. I merely said caterpillar to generalize his appearance.]

The Beautiful Palace

(35) The Children of Sun walked on and on until they came to the edge of the great water. From the shore they saw a beautiful palace made of precious stones.

(36) They went over into the gate and there they saw four pairs of guards. The first pair were bears, then two dragons, next lightning, and last the two mountain lions. These guards were spaced some distance apart, and as the boys came near each pair they gave the magic pass word and the magic pass word and the sacred ceremony the Wind and Spider Woman had taught them.

(37) The ferocious animals became calm and friendly, thunder ceased, and the lightning flashed no more; the boys were allowed to pass on unharmed.

(8) After passing over many difficulties, the Twins found themselves way, way, way east standing at the door of a great turquoise house.

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(38) It was high noon when they reached the place where their father, the Sun lived. When they entered the house, they found the Sun's wife inside. She asked them where they were from, and she was surprised to see how well the Twins passed all the tests and hazards they had met in reaching the Sun's house.

(39) She told them that no one from the Navajo Land had ever been there. She told them that no one ever comes to Sun's house without an invitation. Their father, the Sun would consider them uninvited guests.

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An old woman asked them where they were going. The boys said that they were going to see their father. She said, "Well, then you are my grandchildren. Come with me." She was the mother of the Sun. She took them to a room, and she wrapped them in the four coverings of the Sky, the dawn, the daylight, the twilight, and the darkness. After a while there was a loud galloping noise. It was the Sun returning home on his turquoise horse.

[Tallsalt comment: I have never heard of Sun's mother in any rendition of this story. The Sun had a wife at his palace but definitely not his mother.]

In the Sun's Palace

(40) The Sun's wife was worried about the boys, so she decided to hid them somewhere in the house. She looked around to see where she could hide them. There were four great curtains around the room; the one to the east was a great white cloud curtain, the one to the south was blue, the one to the west was yellow. Sun's wife thought for a moment, then she walked over to the north and unrolled the black curtain. She put the boys inside, and then she rolled the curtain back up.

(41) In the evening the Sun came home. He said, "I saw some strangers coming to the house at noon." Then he added, "Who were they?" His wife said, "No one came to the house that I know of."

(42) Without another word the Sun went over to the eat curtain and unrolled it. Finding no one there he went over to the south curtain and rolled it down. It was also empty so he went over to the west curtain, then he went

(9) When the Sun entered his house he said: "Why is there no one here? His mother said: "Who could be here? There are only ourselves at all times." After asking this question four times the Sun said: "Why, mother, at noon I saw two specks coming here. What are they?" Then came his wife who was jealous woman. She told her husband that he had always said that he had been true to her during his journey to earth and back. "What you have seen are your bastard children coming here." Then the grandmother brought the Twins out to their father.

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to the north curtain and unrolled it. The boys floated down easily to the floor without injury, due to the magic feather they had in their possession.

Test I

(43) The Sun's wife scolded him for having other children that she did not know about. So the Sun decided to give the boys a test to prove if they were truly his children.

[Tallsalt comment: I would suspect that this first test may be a part Sandoval may have purposely omitted to O'Bryan to meet the requirement of leaving out a part. The flint slide test is definitely a part of the story.]

(44) To the east of the Sun's house was a slide of sharp pointed white flint. The sharp pieces of flint were so arranged that a person falling would be cut up before reaching the end of the slide. The Sun threw the two boys down this slide, but they landed at the foot unharmed because they were riding on the magic feather that the Spider Woman had given them.

(45) The Sun was quite surprised that they arrived at the bottom unharmed in any way, so he picked them up again, and threw them on the slide at the south which was made of blue flint. When he found that the boys were again unharmed he threw them on the slide on the west side which was made of jagged yellow flint. This time he was greatly surprised, but he threw them again against the slide on the north side which was made with jagged black flint, and still the boys remained unharmed.

(46) The Sun was quite surprised that they arrived at the end of all these tests unhurt so he said, "You must be truly my children.

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Let's have a pipe together. Then the Sun took out his special kind of tobacco. After lighting it he handed it to Naageinezhhani.

Test 2

(47) He took the pipe, but before he put it into his mouth he took a little of the Caterpillar's medicine into his mouth first when Sun was not looking. Then he passed it on to Tobajichinnii who did likewise. The Sun watched the boys, and when they did not get sick he was surprised again, but he said, "How did you like your smoke?" "Oh, very well," answered each boy. "We enjoyed it very much."

Test 3

(48) Then the Sun said, "You are my guests. Come with me to the sweat house. I have had a bath prepared for you." As the boys walked behind the Sun, the Wind blew by and warned them again to be careful. "He is still testing you," said Wind. "He will make the rocks explode when the water is put on them. Take care, and do not answer his questions until the fourth time he asks you."

(49) While the stones were being heated the Twins had had a gopher dig a hole from the outside to the inside of the sweathouse, the place where they were to have the bath. The hole inside was covered with a small flat rock to hide it so it would not be seen. The Sun had the hot rocks put into the sweat hogan, then he covered the entrance.

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(10) They spoke up: "Father, we have come a long way to get help from you." The Sun did not answer them. They repeated their statement four times, but still the Sun did not answer them. He reached up and took down his turquoise pipe. He brought out a sack of tobacco and, filling his pipe, he lighted the tobacco and handed the pipe to the boys. They smoked the pipe until all the tobacco was burned. They shook out the ashes. The Sun filled the pipe again and the boys smoked it a second time. He asked them how they felt, and they said they felt well. Then their father filled it a third time, and he filled it a fourth time, and they had their fourth smoke. He asked them how they felt, and they answered: "We feel well." The Sun said: "I see you are my sons." He received them as his sons. But still he was not sure that they were his children. He said: "I will take you outside now."

(11) The Sun prepared a sweat house for the two boys and he placed two, big, heated stones inside it. The grandmother gave the Twins four feathers, and said: "Your father has not much mercy on you. Put these feathers under each arm when you enter the sweat house." They stripped themselves and went into the sweat house. They sang four sections of a chant. And then they

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When the Twins went in there they could see the rocks heated to a glowing red color. The boys were very very hot, but they said nothing.

(50) After a while they heard the Sun Carrier ask, "Is it hot enough in there?" The boys did not answer. Then he called again, but again they said nothing. The third time he called, but they did not answer him. They knew then that they must go down into the hole the gopher had made for them to hide in. They went into the hole and pulled the flat rock over the entrance just in time, for the Sun had ordered his servants to throw water into the sweat hogan upon the hot red rocks. The rocks exploded and burst out in all directions throwing hot jagged pieces everywhere, but the boys were safe in the gopher hole, and they were not harmed by the explosion of the hot rocks.

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heard someone calling: "Are you warm by now?" They answered: "No, we are not warm yet." The question was asked a second, third, and fourth time. After the fourth time the boys said: "Yes, we are warm now." The Sun turned water on the stones which exploded the sweat house; but the boys, with the help of the feathers, landed to one side. The Sun then knew for certain that they were his sons. He took them inside his house, and calling his daughter, said: "These are your brothers, wash them."

[Tallsalt comment: O'Bryan has recorded the uses of the magic feathers in the wrong place here. The magic feathers helped them on the flint slide test, but hiding in the gopher hole is definitely what saved them from the exploding rocks in the sweat hogan.]

(12) The Twins were washed first in a white bead basket, secondly, in a turquoise basket, thirdly, in a white shell basket, and fourthly, in a black jet basket. They learned that this had taken four days. Each day they had been bathed in a different basket. After this their sister brought them to their father who stood them all side by side, their sister between the Twins. The Sun shaped them, legs, arms, fingers and all, even their faces like their sister's. And he powdered them with white powder and their skins were made white. He has put something black in a little bowl. It was hair ointment which he put on their hair. He pulled their hair down to their ankles and they had a great quantity of hair. Their sister dressed their hair for them and she dressed their persons.

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(51) As soon as all was quiet the boys came out of the hole and quickly covered it again with the flat rock. Sun came and opened the entrance of the sweat hogan. He expected to find the boys dead, but was very surprised to see them sitting there feeling fine.

Test 4

(52) He said, "You must really be my children." Then he took them back to his palace, and had a massage ceremony for them. They were given the massage by some of their relatives. After that they were accepted as members of the Sun's family, and they stayed in the palace and were given more instruction.

Sun Accepts the Twins

(53) While they were there they went everywhere in the palace and saw many things unknown to them before. They knew then that their father, the Sun, was a man of great wealth. When it was time for them to return to earth he called them to him and said, "You may have anything you want of my possessions, I promise, but first tell me what is the reason for your coming to see me?"

(54) The boys were tempted to ask for many things, but they said, "We have only one purpose for coming to see you, our father. To accomplish this purpose we ask you for only one gift. We want and need your lightning arrow."

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[Tallsalt comment: O'Bryan's account is okay here. She merely records this part in greater detail than I did.]

(13) The Sun showed the Twins over his turquoise house and asked them to choose whatever they wished. One of the Twins said: "Father, we do not wish for anything that you have inside the house." The other brother repeated the same thing. Then they went outside the house. Over toward the east the Sun showed the Twins all the different kinds of horses that he owned. He asked his sons if they wanted the horses, but they said it was not their wish. Toward the south he showed them all the domestic animals, cattle, sheep, etc. He asked them if they wanted these, but the Twins answered that it was not for these animals that they had come. Over toward the west the Sun showed them all the game animals and the birds, and he asked his sons if they were what they wanted. Again they said that they had not made the journey for these. He showed them the north and all the different kinds of stones, turquoise, white bead, red stone, and he asked them if these stones were what they wanted. But they said: "No, it is not for these that we have come."

[Tallsalt comment: O'Bryan refers in this paragraph to a turquoise house and earlier referred to the use of a turquoise pipe. I would add that the Sun's house was made from many

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(55) They told the Great Sun of all the things that had been happening in Navajo land, and the things the Fearce-Ones had been doing. When Sun heard their story he sat down and wept. He cried great tears, because he loved Yei'Tsoh, who was his favorite son. Sun wept for all the earth monsters for they were all his children. Now he knew why the boys wanted and needed his lightning arrows, and by his promise he was bound to give the arrows to them.

Sun Keeps His Promise

(56) "You have asked for my lightning arrows. I will give them to you, the zigazg lightning arrow, and the sheet lightning arrow, too. I will give you also four magic hoops. These have the power to create various kinds of storm to destroy the enemies of your people. The fifth hoop I give to you for a gift for your mother, Changing Woman. This hoop has in it more power than all the others. It is for her own use if she should ever need it." Then Sun instructed his sons how to use the arrows and the hoops, and gave them a ceremony for each.

Boys Return Home

(57) Next day when it was time for the Sun to begin his daily journey across the sky he took the boys with him for they were

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kinds of precious stones and also that he had pipes made from substances other than turquoise also. Such things as red stone, jet, white shell, flint, etc.]

(14) Now on the outer wall of the Sun's house there hung a weapon. The Twins pointed to this weapon and said that that was what they had come for. The weapon looked like a bow and arrows, but in reality it was the lightning. The Sun asked them what they would do with this weapon. The boys told their father of the suffering on earth, and how men were eaten every day by monsters. They named the monsters, one by one, and they said: "Father, if they eat all the people on the earth, and themselves last, for whom will you travel? What will you receive as a gift for the price of your journey?"

(15) The Sun sat with his head down and thought a great thought for Yeitso, the One-Walking Giant, was also his son. Then he spoke and

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ready to return home. When they got to the middle of the sky they stopped and looked down. The Sun said, "Below is your country, Navajo Land, can you tell which are the four sacred mountains that surrounds it?"

(58) The boys could barely see Navajo Land, and the mountains were hardly visible at all for they were so high in the sky. Then Wind came again to help them pass the test, also. As the Sun repeated his question, "Which mountain is that, and that?" The boys were able to name them for the Wind was whispering the names to them.

Sun Instructs the Twins

(59) Before the Sun sent the boys to the earth he gave them some instructions. "Now that you have taken upon yourselves the task of ridding the Navajo Land of the Feared-Ones, I instruct you to kill the strongest and most powerful one first. Yei'Tsoh is the one to whom you should give death first, but since I have given him some of my power it will be impossible for you to slay him without help of a Deity. I shall assist you by sending the first arrow. It will also be one of my lightning arrows of the straight ligntning kind. After Yei'Tsoh has been struck with my straight lightning, then you are to shoot him with the lightning that you have received from me."

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told the Twins that the Giant was their half brother and that they would be slaying their elder brother. (That is why they say that brothers will sometimes kill one another.)

(16) The Sun explained to the Twins that it was not safe for the people on the earth to possess this weapon they asked for. He said that the boys could use the weapon for a little while, but that he would have to reclaim it when they were through with it. "For of a certainty the people on the earth will destroy themselves if they are allowed to keep it," he said. He lifted down the weapon and continued: "Now let us go to the top of the middle of the earth where there is an opening in the sky." He handed the Elder Brother his weapon, which is the lightning, and to the Younger Brother he also handed his weapon which is also the lightning. The first weapon is called Hat tslin it lish ka', the lightning that strikes crooked. The second weapon is Hat tsol ilthe ka', the lightning that flashes straight. They were then lowered with their weapons to the center of the world.

[Tallsalt comment: Of the preceding three paragraphs, O'Bryan doesn't record anything that I would disagree with. But I stress again, that different parts of this story is stressed in more detail at one recitation than another; that different names are given the same characters, but I stress the same general pattern is always followed. For children, though, the story would be told somewhat differently than for an adult audience. That depending on what chant or ceremony was to follow the recitation, different areas would be stressed.]

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(60) The boys listened carefully to the instructions. They must be followed very carefully if they were to succeed. When they were ready to leave the Sun put the two boys on a streak of zig-zag lightning and they came to earth, landing to the west side of Tso Dzi, which is called Mt. Taylor now.

(61) On the shore of Warm Lake they stopped to practice target shooting with the arrows Sun had given them.

The Boys Meet Yei'Tsoh

(62) Now this Warm Lake was the favorite drinking pool of the giant, Yei'Tsoh. Before drinking; however, he had a ceremony to go through each time in which he viewed the warm lake from the east, the south, the west and north. As the boys were practicing they saw the giant's head rise up over the east hill, then at the south they saw the giant down to his waist, at the west they saw him to his knees, and above the north hill they saw the head and the whole body of the giant Yei'Tsoh as he started to walk toward the lake.

(63) When he saw the boys, he said, "Ah, what wonderful creatures, you are the most wonderful creatures I have ever laid my eyes on."

(64) The boys looked at the giant. Then the Wind whispered to them to make the giant mad, so Child of Sun said, "What an ugly creature, you are the ugliest creature we have ever laid our eyes on."

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(17) Yeitso, the Giant, lived at Tqo'sedo, Hot Springs, and the Twins went there and waited for him to come for water. They saw him coming over the hill from the south. The Elder Brother sang two sections of a chant then and other chants as the Giant came nearer.

(18) The Giant went down to the spring and drank four times. He drank all the water, and then he spat it back four times and the spring was as before. He walked back and forth and said: "What are the two beautiful things that I see? And how shall I kill them?" The Twins called back: "What beautiful Big Thing is walking about? And how shall we kill it?" They called to each other four times. Then the Little Breeze, who was with the youths, said: "Ako, look out! Up you go. Jump high in the air." The black knife, the Giant's powerful weapon, passed under the Twins. The Little Breeze said: "Keep low now."

And over them passed the blue knife. The youths now got hold of the Giant's two weapons. Now came the time for them to use the sacred feathers that their grandmother, the mother of the Sun,

(TALLSALT)

(65) The giant became very angry, but the boys continued to stand there by the water. The giant then prepared to slay the boys. He took off his four magic clubs that the Sun had once given him, and he layed them down on the earth in front of him. It was his manner to throw them at the enemy. Just as he was ready to throw the white club Wind whispered "Jump into the air as high as you can, he is aiming it at your feet hoping to cut off your legs."

(66) Child of Sun jumped, and the white club missed him. Child of Water hurriedly picked it up and put it behind them so they could have it for their own use if they needed it.

(67) The second magic club he threw was the blue one, aimed at the Child of Sun's head, but this time Wind whispered, "Duck," which he did, so the blue club sailed over his head and did not harm them.

(68) By this time the giant was really angry, and was roaring with rage. The next club he threw was the yellow one. The wind said, "Dodge to the right," which the boys did quickly for he had aimed at their left side as they stood one behind the other, but again he missed. The last club was the black one, and the giant aimed it to the right side, but the boys missed it also by dodging to the left as the wind directed. This was the last of the four magic clubs, and he missed with all of them.

(O'BRYAN)

had given them, and when the Little Breeze said: "Jump to this side. Look out!" they were able to do so. This time the Giant had thrown the yellow knife, and it passed them and they recovered it. The fourth time the Little Breeze warned the Twins. "Leap high up now," it said. "Here comes the last weapon." And this time the white knife with the many points passed under them. Then the Breeze said: "He has no more weapons."

(19) The Sun had told the Twins that the Giant should be allowed to act first, for he was their elder brother. When their turn came there was a great, blinding flash of lightning and it struck the giant, but he stood there. The Twins aimed the first knife, the black knife, at the Giant. They threw it, but he stood there as before. They aimed and struck him, but still he stood up. The third knife was yellow, and they hit the Giant with it, but it did not harm him. But when they hit him with the last weapon, the great white knife, he commended to fall with a terrible noise.

(TALLSALT)

(69) With all of his clubs gone Yei'tsoh had lost much of his power. Then the Sun shot him in the back of the neck with his straight lightning. At this the giant began to stagger, for he was badly wounded. His flint armor fell off from him. Now it was time for the twins to shoot at him with the arrows of lightning their father had given them.

(70) They put the arrows into their bows and took careful aim. Both arrows went straight to their mark. The giant, Yei'tsoh fell to the ground with a great noise. His blood began to flow toward the boys in a mighty stream. Then Wind shouted excitedly, "Quick, take one of the giant's magic clubs and make a mark on the ground to stop the blood, for if it runs past the mountain (Mt. Taylor) the giant will come to life again. The boys each took a club and drew a deep line in front of the giant where the blood was running. After that the blood soaked into the earth and no longer flowed toward the mountain.

The Twins Return to Their Mother

(71) After the giant was dead the boys took the giant's flint armor and his four magic clubs and started toward their mother's home. Before they reached there, however, they hung the armor and the clubs in a tree not far from her hogan. When they got inside their mother didn't recognize them. At first she thought they were strangers. The reason for this was that the boys were wearing armor the Sun had given

(O'BRYAN)

(20) Then the blood began to flow from the Giant's mouth and the Little Breeze said: "Stop the blood before it runs into the water. So the Twins placed a stone knife and an arrow point between the blood and the water. Today you can see a strange formation where the Giant's blood flowed, and also, where the Twins placed the stone knife there is a big, black rock standing. This all happened at Tqo'sedo, beyond Gallup and this (Mesa Verde) side of Tso dzil, Mt. Taylor.

(21) The Twins went to the Giant and cut off his scalp. They saw that he was covered with flint armor or clothing made of stone knives. This covered him from his neck to his feet. They gathered some of the stone knives and threw them towards the east, saying: "From now on the people of the earth shall use you. The Giant's spirit has departed from you." They threw the rest of the knives to the south, west, and north, and they covered the whole country.

(22) The Twins carrying the Giant's scalp, started for their home. When they reached there they hung the Giant's scalp on a pole to the east of the hogan. And when they entered the home they found the older three sitting there. First Man, First Woman, and White Bead Woman were very frightened. They had squeezed themselves against the wall for they thought that some monsters had arrived to kill them. They did not recognize the Twins for they had been reformed in the house of the Sun. They were now tall, handsome young men with long hair and beautiful beads and clothing. The Twins called out: "Mother, do not be frightened,

(TALLSALT)

them. Soon they told her that they had just killed the giant, Yei'tsoh, that day.

(72) Changing Woman would not believe them until they showed her the giant's armor and clubs in the tree outside her hogan. Then the mother knew that they were her own sons, and she was very glad to see them. That night they told her all about their adventures on the way to the Sun's palace, and of the tests they had been given after they arrived there to prove that they were really his children. Then they told her about the lightning arrows, and all about how they had rid the Navajo Land of Yei'tsoh, its most powerful monster, near Warm Lake. From that time on Son of Sun was known as Monster Slayer.

The Prayer Sticks

(73) The next day the boys made four prayer sticks. These prayer sticks were to be kept at home, and to be watched by Child of Water while Child of Sun went forth along to slay the other monsters. If Son of Sun, NaagiNaagzahnii, the Monster Slayer, got into trouble, one of the sticks would start burning depending on how severe the trouble was.

(O'BRYAN)

for we, your sons, are here." They called out to their grandfather and grandmother adding: "We have been to our father's home."

(23) The three came forward and looked about them. They were still frightened for the Twins shone with beauty. The Twins said: "We have killed the Giant, Yei'tsoh." First Man said: "No one can kill the Giant." They said: "But we have the Giant's scalp hanging on the pole outside." First Woman went outside and, taking down the Giant's scalp, chanted and danced and then hung the scalp on the pole again. She said: "It was by this that I was made to live alone on earth." For long ago her maidens and her people were destroyed by their sins in the Yellow World.

(24) The Twins spoke to the three in the home. "Yesterday our father told us that we must act together." They planted four prayer sticks and four hailstones in the hogan. The Younger Brother was to remain there and watch the medicine sticks each day, while the Elder Brother went out against the monsters. The Elder Brother said: "When you see one of the medicine sticks start to burn, you will know that the enemy is getting the better of me. Take the medicine stick in your hand and draw the smoke from it into your mouth and blow the smoke onto the sticks and the hailstones, one by one. And then draw some more smoke from the burning stick and blow the smoke toward the four directions."

DIFFERENCES IN THE TALLSALT - O'BRYAN NARRATIONS

In the foregoing comparison of the Tallsalt and O'Bryan narratives the Tallsalt version amplifies and clarifies the legend in the following respects:

1. The Twin boys received special training from Talking God and other deities before embarking on their journey to the Sun.

2. Many names can be given to the same character in the plot. Individual contributions to the story are the same even though the names may differ.

3. O'Bryan is probably mistaken in saying the boys traveled via the rainbow. Their trip to the Sun was very difficult including the fact that they overcame four mentioned obstacles.

4. Tallsalt's assertion that the boys had to sneak away without their mother's permission seems logical, because had she known they were going, she would have stopped them. Yet, it should be added that Changing Woman wanted the Monsters slain so it would seem that she would want her Twins to go to the Sun to get the means to destroy the Monsters.

5. The reader will note that Tallsalt's paragraphs 20 to 31 give detailed enlightenment about the role of the Spider Woman. Students from the writer's Navajo Mythology classes have informed him that this section is very important and recorded much as they have heard it. It is a very serious omission in their eyes as well as Mr. Tallsalt's that these details about the Spider Woman were left out. The Tallsalt version of the whole myth is much more accurately readable and understandable in their eyes.

6. The O'Bryan version is incorrect in referring to the Sun's mother. She was not present during the Twin's visit to the Sun. Only his wife was present.

7. The Tallsalt version clarifies the use of the Eagle feathers in the tests that the Sun gave the Twins. The Eagle feather is an important symbol to this day, largely deriving its importance from the myth.

8. Tallsalt stresses that minerals other than turquoise, were viewed and employed in the Sun's palace and possessions.

Also very important, Tallsalt revealed that traditionally the story teller must leave out a particular area to allow coverage of it at a later time. The fact that the characters play a similar role in the plot even though their varying names reflect from human to sub-human characteristics is another vital point that he made.

Depending on the nature and age of the audience, the purpose of the gathering and the purpose of the ceremonial to follow the gathering, the stress on a particular phase may vary. This conduces to further latitude in how the myth is retold. It is important to stress that with all the potential for variation, the myth has retained its basic plot. It apparently does not disturb those listening to the myth to hear the basic characters referred to by many different names and to have parts of the story left out. This is "all in the game" and conduces to further interest and color being added to a story that could grow old from so much retelling.

It can, perhaps, be said that the structure of the myth, like a tree, remains the same even though the size, type and color of its covering is allowed to vary.

It is further submitted that the tradition that has backed up the continual re-telling of the Navajo origin myth has been a strong force in maintaining the strength and identity of the Navajo people. Since they are the Dine, or The People, they have unusual cause and need to be proud of their identity, even though their absorption into the rest of society is being sped up.

It might be said that the Navajo origin myth has as much meaning and relevance to many Navajos as the Old Testament has for many

Christians. Though neither work is always taken literally, both are sources of explaining the origin of life and for setting the precedents that have greatly influenced the temporal and spiritual life of their respective adherents.

THE NAVAJO ORIGIN MYTH IN CONTEMPORARY NAVAJO CULTURE AND EDUCATION

As was pointed out in the introduction, this section is intended to assess the degree to which the Navajo origin myth has contributed to present Navajo culture and education.

Although the myth does not portray Changing Woman and the Twins as having the type of concentrated power or role that the traditional Christian God exerts, they constitute three of the more important gods of the Navajo pantheon. They are worshipped, in a sense, as gods, and The People are controlled by them through social pressures and the activities of the medicine men who act as intermediaries. The People have traditionally believed that if they lost harmony with these deities, evil will befall them. Indeed, the basis of the Navajo ceremonial system is to banish the evils of sickness especially, then crop failure, fear, and bad luck in that order.

Changing Woman has reminded them, "Do not forget the songs I have taught you. The day you forget them will be the last; There will be no other days."[9] Generation after generation has been taught about the Holy Ones and the Divine Twins who were the ancestors of the Navajo people.

Whatever was good for them was good for all Navajos. They set the precedent which is yet followed. And so it was and is that:

> From time immemorial the old men have revealed their knowledge. They have always told their grandchildren, and that is the way the traditions have been passed

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[9]Gladys A. Reichard, Navajo Religion, A Study of Symbolism, Bollingen Series XVIII, Vol. I (New York: Pantheon, 1950), p. 289.

> down. They tell short parts of the stories as they keep the evening fires going. They say, "Sit up and listen to a story." The stories are told so The People will develop their minds. One may be ready to go to bed, but they will tell you to sit up and listen. So, for no one knows how long, story tellers have told stories about the regeneration of The People there in the far west where Changing Woman lives.[10]

As the older, respected members of the clan elaborate during winter nights around the campfires, many tales are told. The origin of the different worlds leading to the present one, the prominent deities of each world, the general importance of Navajo religion to personal safety and well being, the four Sacred Mountains and the lore connected with them, and even coverage pertaining to all the physical evidence around the reservation which proves the authenticity of the tales, are all told to some degree before the last flame flickers out.

So, in traditional Navajo society one is taught either by this means, by example in daily life, or by injunction at the time a wrong action is committed. Many of the basic precepts and injunctions against behavior of the type that may result in or cause disharmony are contained in the legends. Man should live and conduct himself in a manner assuring prosperity, personal enjoyment and good health. To achieve these ends he must be industrious, generous, courteous, just, responsible, and above all moderate in his habits and actions. Excess, whether in eating, drinking, sex, or the attainment of wealth, may result in imbalance and misery, of which disease, unpleasant human relationships, and general disharmony are but observed symptoms.

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[10]Robert Young and William Morgan, Navajo Historical Selections. (Navajo Historical Series 3, Bureau of Indian Affairs, Dept. of the Interior), Phoenix, Arizona: Printing Shop, Phoenix School, 1954, p. 23.

In traditional Christian thought the code of ethics governing human relationships and behavior is primarily theological, and obedience to divine injunctions against forbidden thoughts or deeds is an aspect of preparation for life after death. Certain crimes and acts are conceived as wrongs, not only toward society, but also against God. As such, they constitute disobedience to divine will, thus subjecting the offender to punishment or lack of the greater reward in the next life. This compares with the Navajo concept of crime or wrong doing as producing disharmony within society only. The after-life is not their immediate concern. Since they believe that after death what remains of the soul loses its individuality, the concern is for the living, here and now.

Before more is said about Navajo religion as such, this thought should be inserted to stress the limitations of the term in the Navajo connotation:

> In a sense, speaking of 'Navajo religion' does violence to the viewpoint of The People. There is no word or phrase in their language which could possibly be translated as 'religion'. It is not that they too do not have their categories. The outstanding feature of their language is the fineness of its distinctions. But Navajo categories are much more concrete. And their categories cut across those of whites. Precisely because the Navajo world is still a whole, we should not expect to find some separate entity denoted by a word equivalent to 'religion'.[11]

As was concluded from all the sources compared at the first part of this paper, the universe of The People contains two classes of personal forces. There are the Earth Surface People

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[11]Clyde Kluckhohn and Dorthea Leighton, The Navajo (Cambridge: Harvard Press, 1947), p. 222.

or ordinary human beings. Then there are the Holy People. They are holy in the sense of being powerful and mysterious. They travel about on sunbeams, on the rainbow, or on lightning. They have great powers to aid or to harm Earth Surface People, but care should be taken not to think of them as Gods in the Christian sense of the word.

As is recorded in the Appendix on the Navajo origin myth, the Holy People lived first below the surface of the earth. They moved from one lower world to another. In the last of the lower worlds, it should be recalled, the sexes were separated because of a quarrel. and monsters were born from the female Holy People. Then a great flood caused the Holy People to ascend to the present world through a reed where natural objects were created. During this time Changing Woman, destined to become the most significant of the Holy People, was created. It is then recalled after she reached puberty, she was magically impregnated by the rays of the Sun. It was parenthetically pointed out at that point, although Tallsalt does not mention it, that she was impregnated again soon after by a drop of water, accounting for the second of the Twins that were born. Comparison was then made between the O'Bryan and Tallsalt accounts of the Twin's journey to the Sun, and the subsequent slaying of the monsters.

The above is reviewed to stress that in the course of all these events, the Holy People were developing ways of doing things which were partly practical and partly magical. The Earth Surface People, who were the descendants of the Navajos in this tradition, taught their posterity all that had been learned and developed so that the People could build houses, obtain food, marry, travel, and trade, and especially, could protect themselves against disease, hunger,

and war.

Changing Woman, who was, of course, the favored and most prominent of The Holy People taught the Earth Surface People how to control the wind, lightning, storms, and animals, and how to keep all these forces in harmony with each other. The commemoration of her special instruction has become an important ceremonial known as "Blessing Way."

A consideration of the most important elements and purposes of this ceremony now follows because it represents, perhaps, the most vivid expression in present life of the carryover role of Changing Woman. This ceremonial is employed as a general means to ensure or restore harmony when it has been disturbed. Evil consists of discord between the forces of nature, and the Blessing Way is a means of recreating the harmony or of strengthening it.

Kluckhohn and Leighton have given this description of The Blessing Way:

> The rite called Blessing Way is for good hope. In other words, it places the Navajos in tune with the Holy People--particularly Changing Woman--and so insures health, prosperity, and general well-being. The expectant mother whose pregnancy is proceeding perfectly normally will have Blessing Way sung over her a short time before birth is anticipated. Navajos were given a Blessing Way by their families before they left for the Army or when they returned on furlough. There is a special Blessing Way for newly chosen headmen. The songs sung in the girl's puberty rite and in marriage are from Blessing Way. Blessing Way is thus precautionary, protecting, prophylactic--not a cure.
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> The People themselves say that Blessing Way, which is the ceremonial held by the Holy People when they created mankind and taught them skills and ritual, is the cornerstone of their whole ceremonial system. Changing Woman gave some of the songs, and the rite in general is most intimately connected with her.
>
> Blessing Way is given frequently. Seldom does a family go for six months without having Blessing Way

> sung at least once in their hogan. It is held to be peculiarly important that every member of the immediate biological family should be present. Despite the sacredness of the ceremonial and the rich, complicated, and beautiful ideas behind it, the rite has the dignity of great simplicity. There are a few songs one night, a ritual bath in yucca suds with prayers and songs the next day, an all-night singing that night. Cornmeal and pollen are prominently used throughout, and drypaintings of these materials and pulverized flower blossoms are sometimes prepared on buckskin spread upon the ground. Only in Blessing Way is Changing Woman ever represented in visible form in a drypainting.[12]

Although Changing Woman's present ceremonial role seems to loom paramount, the Twins also play a role. Indeed, they are invoked in many ceremonies. Since their adventures establish many of the Navajo ideals for young manhood, they serve as models of that which a young Navajo should most want to emulate. They serve especially as models of conduct in war and could almost be called the Navajo war gods. The Twins killed off most of the monsters, but they did not kill all of the potential enemies of mankind. Such monsters as Hunger, Poverty, Old Age, and Dirt survived, for they proved to have a place in human life. As has been previously pointed out, the exploits of the Twins are responsible for many of the physical features of the Navajo landscape. The lava fields, which are prevalent around Navajo land, represent the dried blood of certain of the Monsters. As will be recalled, the giant, Yei'tso, probably contributed the most blood (lava).

But speaking generally, even though the origin myth of the Navajos is told with minor variations by different narrators, it

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[12]Kluckhohn and Leighton, The Navajo, pp. 149-150.

shows a great deal of consistency in most of its central points or elements, and defines for the Navajos many of their basic conceptions of life. It has been seen that this myth has reminded The People over the years that the universe presents many dangers, and is inhabited by creatures who are untrustworthy and often evil. Changing Woman stands out as the most benevolent and trustworthy, followed by the Twins in the possession of what positive powers and traits are to be found in this existence.

The writer submits that every educator who is involved in Navajo education should be aware of the rudiments and implications of this myth. Specific coverage of the myth should be a part of some class whether it be literature or a phase of social studies. It was the writer's experience in discussing in class, even the most general and basic aspects of the myth, that few students knew any more about it than perhaps the fact that they had heard the name Changing Woman somewhere before. The students were interested, however, in having the myth discussed in detail. Care had to be used on the teacher's part to display sincerity and respect for societal differences as the myth was pursued.

An incident related in the Handbook for Indian Education stresses why this care should be taken:

> An experienced teacher from the East was teaching her first year with Navajo children. She was an excellent teacher and had the highest of recommendations from her eastern supervisors and principals. This teacher had a room of third graders and one day she noted that one boy was covered with what looked like soot. His face was black and so were his arms and hands. In his hair there was a patch of white which looked like grease. This teacher knew the importance of cleanliness and asked the boy to wash. The boy refused and after trying several

> ways to make the boy wash, the teacher finally took him by the hand and personally washed him.
>
> The next day this boy failed to come to school; in fact, the boy never again returned to school. The boy's family had had an important Navajo healing ceremony to make a sick sister well. The 'soot' and the 'grease' were actually part of the ceremonial painting. The painting was to have remained on for four days after the completion of the ceremony. The teacher destroyed the entire effort of the ceremony by washing the boy. The tragic part of this story lies in the fact that the boy's sister died and to this day that family believes the reason was because the power of the ceremony was destroyed by the teacher's washing of the boy. The parents have never allowed that boy or any other member of that family to again attend school.[13]

It is conceded that this is an extreme case of ignorance and misunderstanding, but the fact remains that too many educators who have absolutely no understanding or respect for the religious beliefs and ceremonial practices of the Indians, attempt to teach Indian children. "In their desire to help they often hurt; in their eagerness to be of service they may create insecurity and mistrust."[14] is pointed out in this same selection.

There is probably no better way to motivate the Navajo child to read than to have stories from his own background available to him in written form. The teacher could take this narration, complex as it is, and adapt, re-phrase, or re-word it, making sure to use a vocabulary suited to the level of student he is teaching.

The educator who takes the time and makes the effort to learn and adapt to his teaching the legends of the Indian group with whom he is working, will be taking important steps toward better under-

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[13]Robert A. Roessler, Handbook for Indian Education (Los Angeles: Amerindian Publishing Co., 1961), p. 28

[14]Ibid.

standing and improved rapport with his students. Improved mutual enlightenment cannot help but result.

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APPENDIX

APPENDIX

THE DÎNÉ: ORIGIN MYTHS OF THE NAVAHO INDIANS

By Aileen O'Bryan

THE CREATION OR AGE OF BEGINNING

THE FIRST WORLD

These stories were told to Sandoval, Hastin Tlo'tsi hee, by his grandmother, Esdzan Hosh kige. Her ancestor was Esdzan at a', the medicine woman who had the Calendar Stone in her keeping. Here are the stories of the Four Worlds that had no sun, and of the Fifth, the world we live in, which some call the Changeable World.

The First World, Ni'hodilqil,[1] was black as black wool. It had four corners, and over these appeared four clouds. These four clouds contained within themselves the elements of the First World. They were in color, black, white, blue, and yellow.

The Black Cloud represented the Female Being or Substance. For as a child sleeps when being nursed, so life slept in the darkness of the Female Being. The White Cloud represented the Male Being or Substance. He was the Dawn, the Light-Which-Awakens, of the First World.

In the East, at the place where the Black Cloud and the White Cloud met, First Man, Atse'hastqin,[2] was formed; and with him was formed the white corn, perfect in shape, with kernels covering the whole ear. Dohonot i'ni is the name of this first seed corn,[3] and it is also the name of the place where the Black Cloud and the White Cloud met.

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[1] Informant's note: Five names were given to this First World in its relation to First Man. It was called Dark Earth, Ni'hodilqil; Red Earth, Ni'halchi; One Speech, Sada hat lai; Floating Land, Ni'ta na elth: and One Tree, De east'da elth.

Matthews (1897, p. 65): The First World was red. Franciscan Fathers (1912, p. 140): ni, the world or earth; ni' hodilqil, the dark or lowest of the underworlds; (p. 111) lai, one, or first. Franciscan Fathers (1910, p. 81): sad, a word, a language; Sad lai, First Speech.

[2] Franciscan Fathers (1912, p. 93): Aste'hastqin, First Man.

[3] Informant's note: Where much corn is raised one or two ears are found perfect. These are always kept for seed corn.

Franciscan Fathers (1912, p. 85): do honot'i ni, the name of a full ear, or seed corn.

The First World was small in size, a floating island in mist or water. On it there grew one tree, a pine tree, which was later brought to the present world for firewood.

Man was not, however, in his present form. The conception was of a male and a female being who were to become man and woman. The creatures of the First World are thought of as the Mist People; they had no definite form, but were to change to men, beasts, birds, and reptiles of this world.[4]

Now on the western side of the First World, in a place that later was to become the Land of Sunset, there appeared the Blue Cloud, and opposite it there appeared the Yellow Cloud. Where they came together First Woman was formed, and with her the yellow corn. This ear of corn was also perfect. With First Woman there came the white shell and the turquoise and the yucca.[5]

First Man stood on the eastern side of the First World. He represented the Dawn and was the Life Giver. First Woman stood opposite in the West. She represented Darkness and Death.

First Man burned a crystal for a fire. The crystal belonged to the male and was the symbol of the mind and of clear seeing. When First Man burned it, it was the mind's awakening. First Woman burned her turquoise for a fire. They saw each other's lights in the distance. When the Black Cloud and the White Cloud rose higher in the sky First Man set out to find the turquoise light. He went twice without success, and again a third time; then he broke a forked branch from his tree, and, looking through the fork, he marked the place where the light burned. And the fourth time he walked to it and found smoke coming from a home.

"Here is the home I could not find," First Man said.

First Woman answered: "Oh, it is you. I saw you walking around and I wondered why you did not come."

Again the same thing happened when the Blue Cloud and the Yellow Cloud rose higher in the sky. First Woman saw a light and she went out to find it. Three times she was unsuccessful, but the fourth time she saw the smoke and she found the home of First Man.

"I wondered what this thing could be," she said.

"I saw you walking and I wondered why you did not come to me," First Man answered.

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[4] Informant's note: The Navaho people have always believed in evolution.

[5] Informant's note: Five names were given also to the First World in its relation to First Woman: White Bead Standing, Yolgai'na ziha; Turquoise Standing, Dolt'zhi na ziha; White Bead Floating Place, Yolgai'dana elth gai; Turquoise Floating Place, Dolt'zhi na elth gai; and Yucca Standing, Tasas y ah gai. Yucca represents cleanliness and things ceremonial.

Franciscan Fathers (1912, p. 181): Tsa'zi ntqe'li. *Yucca baccata*, wide leaf yucca or Spanish bayonet. The roots of this species furnish a rich lather; the plant is frequently referred to as tqalawhush, soap.

First Woman saw that First Man had a crystal for a fire, and she saw that it was stronger than her turquoise fire. And as she was thinking, First Man spoke to her. "Why do you not come with your fire and we will live together." The woman agreed to this. So instead of the man going to the woman, as is the custom now, the woman went to the man.

About this time there came another person, the Great-Coyote-Who-Was-Formed-in-the-Water,[6] and he was in the form of a male being. He told the two that he had been hatched from an egg. He knew all that was under the water and all that was in the skies. First Man placed this person ahead of himself in all things. The three began to plan what was to come to pass; and while they were thus occupied another being came to them. He also had the form of a man, but he wore a hairy coat, lined with white fur, that fell to his knees and was belted in at the waist. His name was Atse'hashke', First Angry or Coyote.[7] He said to the three: "You believe that you were the first persons. You are mistaken. I was living when you were formed."

Then four beings came together. They were yellow in color and were called the tsts'na or wasp people. They knew the secret of shooting evil and could harm others. They were very powerful.

This made eight people.

Four more beings came. They were small in size and wore red shirts and had little black eyes. They were the naazo'zi or spider ants. They knew how to sting, and were a great people.

After these came a whole crowd of beings. Dark colored they were, with thick lips and dark, protruding eyes. They were the wolazhi'ni, the black ants. They also knew the secret of shooting evil and were powerful; but they killed each other steadily.

By this time there were many people. Then came a multitude of little creatures. They were peaceful and harmless, but the odor from them was unpleasant. They were called the wolazhi'ni nlchu nigi, meaning that which emits an odor.[8]

And after the wasps and the different ant people there came the beetles, dragonflies, bat people, the Spider Man and Woman, and the Salt Man and Woman,[9] and others that rightfully had no definite

[6] Informant's note: The Great Coyote who was formed in the water, Mai tqo y elta chili. Franciscan Fathers (1912, p. 117): ma'itso, wolf (big roamer); and ma'ists o'si, coyote (slender roamer).

[7] Informant's note: Some medicine men claim that witchcraft came with First Man and First Woman, others insist that devil conception or witchcraft originated with the Coyote called First Angry.

Franciscan Fathers (1912, pp. 140, 175, 351).

[8] Informant's note: No English name given this insect. Ants cause trouble, as also do wasps and other insects, if their homes are harmed.

Franciscan Fathers (1910, p. 343): Much evil, disease and bodily injury is due also to secret agents of evil, in consequence of which the belief . . . . shooting of evil (sting) is widely spread.

[9] Informant's note: Beetle, ntlsa'go; Dragonfly, tqanil ai'; Bat people, ja aba'ni; Spider Man, nashjei hastqin; Spider Woman, nashjei esdza; Salt Man, ashi hastqin; Salt Woman, ashi esdza.

form but were among those people who peopled the First World.[10] And this world, being small in size, became crowded, and the people quarreled and fought among themselves, and in all ways made living very unhappy.

THE SECOND WORLD

Because of the strife in the First World, First Man, First Woman, the Great-Coyote-Who-Was-Formed-in-the-Water, and the Coyote called First Angry, followed by all the others, climbed up from the World of Darkness and Dampness to the Second or Blue World.[11]

They found a number of people already living there: blue birds, blue hawks, blue jays, blue herons, and all the blue-feathered beings.[12] The powerful swallow people [13] lived there also, and these people made the Second World [14] unpleasant for those who had come from the First World. There was fighting and killing.

The First Four found an opening in the World of Blue Haze; and they climbed through this and led the people up into the Third or Yellow world.

THE THIRD WORLD

The bluebird was the first to reach the Third or Yellow World. After him came the First Four and all the others.

A great river crossed this land from north to south. It was the Female River. There was another river crossing it from east to west, it was the Male River. This Male River flowed through the Female River and on; [15] and the name of this place is tqo alna'osdli, the Crossing of the waters.[16]

There were six mountains in the Third World.[17] In the East was Sis na' jin, the Standing Black Sash. Its ceremonial name is Yol

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[10] Matthews (1897, p. 65); Stevenson (1891, pp. 275–285); Alexander (1916, vol. 10, ch. 8, p. 159); Franciscan Fathers (1910, pp. 346–349); Klah-Wheelwright (1942, pp. 39–41); Haile and Wheelwright (1949, pp. 3–5).

[11] Informant's note: The Second World was the Blue World, Ni'hodetl'ish.

Alexander (1916, vol. 10, ch. 8, pp. 159–160).

[12] Informant's note: The names of the blue birds are: bluebird, do'le; blue hawk, gi'ni tso dolt ish; blue jay, jozh ghae'gi; and blue heron, tqualti a'gaale.

[13] Informant's note: The swallow is called tqash ji'zhi.

Matthews (1897, pp. 65–66): the swallow people, hast sosidine. Franciscan Fathers (1910, p. 349): The Blue World. Klah-Wheelwright (1942, pp. 41–43).

[14] Haile and Wheelwright (1949, pp. 3–5).

[15] Informant's note: The introduction of generation.

[16] Matthews (1897, p. 63): To'bil haski'di, Place Where the Waters Crossed.

[17] Informant's note: Sis na' jin, Mount Baldy near Alamos, Colo.; Tso'dzil, Mount Taylor, N. Mex.; Dook'oslid, San Francisco Mountain, Ariz.; Debe'ntsa, San Juan Mountains, Colo.; Dzil na'odlli, El Huerfano Peak, N. Mex.; and Choli, also given as El Huerfano or El Huerfanito Peak, N. Mex. These mountains of the Third World were not in their true form, but rather the substance of the mountains.

Matthews (1897, p. 71): The Third World, the mountains. The four mountains named by the First Man: Tsisnadzi'ne, East; Tso'tsil, South; Do koslid, West: Debe'ntsa, North. Also, note 51, pp. 220–221, version A and version B; notes 52, 53, 54, 56, p. 221; and notes 58, 60, 62, 65, p. 222.

Franciscan Fathers (1910, pp. 56, 136), Sisnajiń, Pelado Peak; p. 137); Amsden (1934, p. 123).

Recorders note: Although both Matthews and the Fransiccan Fathers give Sisnajin as

gai'dzil, the Dawn or White Shell Mountain. In the South stood Tso'dzil, the Great Mountain, also called Mountain Tongue. Its ceremonial name is Yodolt i'zhi dzil, the Blue Bead or Turquoise Mountain. In the West stood Dook'oslid, and the meaning of this name is forgotten. Its ceremonial name is Dichi'li dzil, the Abalone Shell Mountain. In the North stood Debe'ntsa, Many Sheep Mountain. Its ceremonial name is Bash'zhini dzil, Obsidian Mountain. Then there was Dzil na'odili, the Upper Mountain. It was very sacred; and its name means also the Center Place, and the people moved around it. Its ceremonial name is Ntl'is dzil, Precious Stone or Banded Rock Mountain. There was still another mountain called Chol'i'i or Dzil na'odili choli, and it was also a sacred mountain.

There was no sun in this land, only the two rivers and the six mountains. And these rivers and mountains were not in their present form, but rather the substance of mountains and rivers as were First Man, First Woman, and the others.

Now beyond Sis na' jin, in the east, there lived the Turquoise Hermaphrodite, Ashton nutli.[18] He was also known as the Turquoise Boy. And near this person grew the male reed. Beyond, still farther in the east, there lived a people called the Hadahuneya'nigi,[19] the Mirage or Agate People. Still farther in the east there lived twelve beings called the Naaskiddi.[20] And beyond the home of these beings there lived four others—the Holy Man, the Holy Woman, the Holy Boy, and the Holy Girl.

In the West there lived the White Shell Hermaphrodite[21] or Girl, and with her was the big female reed which grew at the water's edge. It had no tassel. Beyond her in the West there lived another stone people called the Hadahunes'tqin, the Ground Heat People. Still

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Pelado Peak, Sam Ahkeah, the interpreter, after checking, identified it as Mount Baldy near Alamosa, Colo. Also, although the Franciscan Fathers give Dzil na odili choli as Huerfanito Peak, Sam Ahkeah says that it is the Mother Mountain near Taos.

[18] Informant's note: Ashon nutli', the Turquoise Hermaphrodite, later became masculine and was known as the Sun Bearer, Jo hona'ai.

[19] Informant's note: The Hadahuneya'nigi are the Stone people who live where there is a mirage on the desert.

Interpreter's note: These Stone People came from the East.

Morris (1921, p. 115): p. 127, this bulletin; Stevenson (1891, p. 275). Matthews (1897, p. 63): To the East there was a place called Tau (corn), to the South, a place called Nahodoo'la, and to the West a place called Lokatsos akad (Standing Reed). Again to the East there was a place called Essal'ai (One Pot), to the South a place called To'hadzitil (They came often for water), and to the West a place called Dslilitsibe hogan (House made of Red Mountain). Then again to the East there was a place called Ley a hogan (Underground house), and to the South a place called Tsil si'ntha (Among aromatic sumac), and to the West a place called Tse'litsibe hogan (House made of red rock).

[20] Informant's note: The Naaskiddi or Gha'askidi are the hunchback figures connected with seeds, fertility, and phallus worship. They are said to have come from the mountain called Chol'i'i.

[21] Informant's note: The White Shell Hermaphrodite or Girl later entered the Moon and became the Moon Bearer. She is connected with Esdzanadle, the Woman-Who Changes, or Yolgai esdzan, the White Shell Woman.

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farther on there lived another twelve beings, but these were all females.[22] And again, in the Far West, there lived four Holy Ones.

Within this land there lived the Kisa'ni, the ancients of the Pueblo People. On the six mountains there lived the Cave Dwellers or Great Swallow People.[23] On the mountains lived also the light and dark squirrels, chipmunks, mice, rats, the turkey people, the deer and cat people, the spider people, and the lizards and snakes. The beaver people lived along the rivers, and the frogs and turtles and all the underwater people in the water. So far all the people were similar. They had no definite form, but they had been given different names because of different characteristics.

Now the plan was to plant.

First Man called the people together. He brought forth the white corn which had been formed with him. First Woman brought the yellow corn. They laid the perfect ears side by side; then they asked one person from among the many to come and help them. The Turkey stepped forward. They asked him where he had come from, and he said that he had come from the Gray Mountain.[24] He danced back and forth four times, then he shook his feather coat and there dropped from his clothing four kernels of corn, one gray, one blue, one black, and one red. Another person was asked to help in the plan of the planting. The Big Snake came forward. He likewise brought forth four seeds, the pumpkin, the watermelon, the cantaloup, and the muskmelon. His plants all crawl on the ground.

They planted the seeds, and their harvest was great.

After the harvest the Turquoise Boy from the East came and visited First Woman. When First Man returned to his home he found his wife with this boy. First Woman told her husband that Ashon nutli' was of her flesh and not of his flesh.[25] She said that she had used her own fire, the turquoise, and had ground her own yellow corn into meal. This corn she had planted and cared for herself.

Now at that time there were four chiefs: Big Snake, Mountain Lion, Otter, and Bear.[26] And it was the custom when the black cloud rose

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[22] Informant's note: The Corn Maidens are deities of fertility.

[23] Informant's note: The Great Swallow People, Tqashji'zhi ndilk'si, lived in rough houses of mud and sticks. They entered them from holes in the roof.

[24] Informant's note: The Gray Mountain is the home of the Gray Yei, Hasch el'ba'i, whose other name is Water Sprinkler. The turkey is connected with water and rain.

Interpreter's note: Gray Mountain is San Francisco Mountain, Ariz. Tqo'nelnili, the Water Sprinkler, whose color is gray, lives there. He is also called the Gray God. Hasch e'lbai, and the Clown whose call is "do do," and whose name is Hasch e'dodi.

[25] Informant's note: First Woman and the Turquoise Hermaphrodite represented the female principle. Later he said: There is confusion among medicine men regarding this. Some say that the Turqouise Boy was Ashon nutli'; some say the Mirage Man, some contend that "it" was another "Turquoise Boy."

[26] Informant's note; Some medicine men call them the chiefs of the Four Directions.

in the morning [27] for First Man to come out of his dwelling and speak to the people. After First Man had spoken the four chiefs told them what they should do that day. They also spoke of the past and of the future. But after First Man found his wife with another he would not come out to speak to the people. The black cloud rose higher, but First Man would not leave his dwelling; neither would he eat or drink. No one spoke to the people for 4 days. All during this time First Man remained silent, and would not touch food or water. Four times the white cloud rose. Then the four chiefs went to First Man and demanded to know why he would not speak to the people. The chiefs asked this question three times, and a fourth, before First Man would answer them.

He told them to bring him an emetic.[28] This he took and purified himself. First Man then asked them to send the hermaphrodite to him. When he came First Man asked him if the metate and brush [29] were his. He said that they were. First Man asked him if he could cook and prepare food like a woman, if he could weave, and brush the hair. And when he had assured First Man that he could do all manner of woman's work, First Man said: "Go and prepare food and bring it to me." After he had eaten, First Man told the four chiefs what he had seen, and what his wife had said.

At this time the Great-Coyote-Who-Was-Formed-in-the-Water came to First Man and told him to cross the river. They made a big raft and crossed at the place where the Male River followed through the Female River. And all the male beings left the female beings on the river bank; and as they rowed across the river they looked back and saw that First Woman and the female beings were laughing. They were also behaving very wickedly.

In the beginning the women did not mind being alone. They cleared and planted a small field. On the other side of the river First Man and the chiefs hunted and planted their seeds. They had a good harvest. Nadle [30] ground the corn and cooked the food. Four seasons passed. The men continued to have plenty and were happy; but the women became lazy, and only weeds grew on their land. The women wanted fresh meat. Some of them tried to join the men and were drowned in the river.

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[27] Informant's note: These are not the Black and White Clouds of the First World. As there was no sun, and no true division of night and day, time was counted by the black cloud rising and the white cloud rising.

Stevenson (1891, pp. 284–285); Matthews (1897, p. 67); Whitman (1925, p. 13); Alexander (1916, pp. 160–161).

[28] Informant's note (with recorder's): The emetic was believed to be either *Babia woodhousei* Gray, of the thistle family, or the root of the wild cherry. In either case, after a hot brew is drunk, copious vomiting ensues.

[29] Informant's note: The metata and brush are symbolic of woman's implements.

[30] Informant's note: Nadle means that which changes. Ashon nutli', or nadle, the Turquoise Hermaphrodite, was the first man to change, or become, as a woman.

First Woman made a plan. As the women had no way to satisfy their passions, some fashioned long narrow rocks, some used the feathers of the turkey, and some used strange plants (cactus). First Woman told them to use these things. One woman brought forth a big stone. This stone-child was later the Great Stone that rolled over the earth killing men. Another woman brought forth the Big Birds of Tsa bida'hi; and others gave birth to the giants and monsters who later destroyed many people.

On the opposite side of the river the same condition existed. The men, wishing to satisfy their passions, killed the females of mountain sheep, lion, and antelope. Lightning struck these men. When First Man learned of this he warned his men that they would all be killed. He told them that they were indulging in a dangerous practice. Then the second chief spoke: he said that life was hard and that it was a pity to see women drowned. He asked why they should not bring the women across the river and all live together again.

"Now we can see for ourselves what comes from our wrong doing," he said. "We will know how to act in the future." The three other chiefs of the animals agreed with him, so First Man told them to go and bring the women.

After the women had been brought over the river First Man spoke: "We must be purified," he said. "Everyone must bathe. The men must dry themselves with white corn meal, and the women, with yellow."

This they did, living apart for 4 days. After the fourth day First Woman came and threw her right arm around her husband. She spoke to the others and said that she could see her mistakes, but with her husband's help she would henceforth lead a good life. Then all the male and female beings came and lived with each other again.

The people moved to different parts of the land. Some time passed; then First Woman became troubled by the monotony of life. She made a plan. She went to Atse'hashke, the Coyote called First Angry, and giving him the rainbow she said: "I have suffered greatly in the past. I have suffered from want of meat and corn and clothing. Many of my maidens have died. I have suffered many things. Take the rainbow and go to the place where the rivers cross. Bring me the two pretty children of Tqo holt sodi, the Water Buffalo,[31] a boy and a girl.

The Coyote agreed to do this. He walked over the rainbow. He entered the home of the Water Buffalo and stole the two children; and these he hid in his big skin coat with the white fur lining. And when he returned he refused to take off his coat, but pulled it around himself and looked very wise.

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[31] Franciscan Fathers (1910, p. 157): Tqo holt sodi, water buffalo, water ox, or water monster. Alexander (1916, p. 161, and note 9, p. 274).

After this happened the people saw white light in the East and in the South and West and North. One of the deer people ran to the East, and returning, said that the white light was a great sheet of water. The sparrow hawk flew to the South, the great hawk to the West, and the kingfisher to the North. They returned and said that a flood was coming. The kingfisher said that the water was greater in the North, and that it was near.

The flood was coming and the Earth was sinking. And all this happened because the Coyote had stolen the two children of the Water Buffalo, and only First Woman and the Coyote knew the truth.

When First Man learned of the coming of the water he sent word to all the people, and he told them to come to the mountain called Sis na'jin. He told them to bring with them all of the seeds of the plants used for food. All living beings were to gather on the top of Sis na'jin. First Man traveled to the six sacred mountains, and, gathering earth from them, he put it in his medicine bag.[32]

The water rose steadily.

When all the people were halfway up Sis na' jin, First Man discovered that he had forgotten his medicine bag. Now this bag contained not only the earth from the six sacred mountains, but his magic, the medicine he used to call the rain down upon the earth and to make things grow. He could not live without his medicine bag, and he wished to jump into the rising water; but the others begged him not to do this. They went to the kingfisher and asked him to dive into the water and recover the bag. This the bird did. When First Man had his medicine bag again in his possession he breathed on it four times and thanked his people.

When they had all arrived it was found that the Turquoise Boy had brought with him the big Male Reed;[33] and the White Shell Girl had brought with her the big Female Reed.[34] Another person brought poison ivy; and another, cotton, which was later used for cloth. This person was the spider. First Man had with him his spruce tree[35] which he planted on the top of Sis na'jin. He used his fox medicine[36] to make it grow; but the spruce tree began to send out branches and to taper at the top, so First Man planted the big Male Reed. All the people blew on it, and it grew and grew until it reached

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[32] Informant's note: Here, and following, magic is associated with First Man.
Recorder's note: The magic of First Man was considered white magic, reason, logos.

[33] Informant's note: The big male reed is called luka'tso. It grows near Santo Domingo Pueblo, not far from the home of the Turquoise Boy, the little turquoise mountain south of Santa Fe, N. Mex.

[34] Informant's note: The big female reed is thought to be the joint cane which grows along the Colorado River. This was near the home of the White Shell Girl.

[35] Recorder's note: That the tree is here called a spruce and on page 2 a pine is not explained.

[36] First Man's name, Aste'hastqin, corresponds to the sacred name of the kit fox.

the canopy of the sky. They tried to blow inside the reed, but it was solid. They asked the woodpecker to drill out the hard heart. Soon they were able to peck through the opening, but they had to blow and blow before it was large enough to climb through. They climbed up inside the big male reed, and after them the water continued to rise.[37]

THE FOURTH WORLD

When the people reached the Fourth World they saw that it was not a very large place. Some say that it was called the White World; but not all medicine men agree that this is so.

The last person to crawl through the reed was the turkey from Gray Mountain. His feather coat was flecked with foam, for after him came the water. And with the water came the female Water Buffalo who pushed her head through the opening in the reed. She had a great quantity of curly hair which floated on the water, and she had two horns, half black and half yellow. From the tips of the horns the lightning flashed.

First Man asked the Water Buffalo why she had come and why she had sent the flood. She said nothing. Then the Coyote drew the two babies from his coat and said that it was, perhaps, because of them.

The Turquoise Boy took a basket and filled it with turquoise. On top of the turquoise he placed the blue pollen, tha'di'thee do tlij, from the blue flowers,[38] and the yellow pollen from the corn; and on top of these he placed the pollen from the water flags, tquel aqa'di din; and again on top of these he placed the crystal, which is river pollen. This basket he gave to the Coyote who put it between the horns of the Water Buffalo. The Coyote said that with this sacred offering he would give back the male child. He said that the male child would be known as the Black Cloud or Male Rain, and that he would bring the thunder and lightning. The female child he would keep. She would be known as the Blue, Yellow, and White Clouds or Female Rain. She would be the gentle rain that would moisten the earth and help them to live. So he kept the female child, and he placed the male child on the sacred basket between the horns of the Water Buffalo. And the Water Buffalo disappeared, and the waters with her.

After the water sank there appeared another person. They did not know him, and they asked him where he had come from. He told them that he was the badger, nahashch'id, and that he had been formed

[37] The Third or Yellow World: Matthews (1897, p. 66); Whitman (1923, pp. 7–9); Alexander (1916, p. 161); Parsons (1923, p. 161); Cushing (1923, p. 166).

[38] Recorder's note: This blue pollen, tha'di'thee do tlij, is thought to be *Delphinium scaposum* Green.

where the Yellow Cloud had touched the Earth. Afterward this Yellow Cloud turned out to be a sunbeam.[39]

THE FIFTH WORLD

First Man was not satisfied with the Fourth World. It was a small, barren land; and the great water had soaked the earth and made the sowing of seeds impossible. He planted the big Female Reed and it grew up to the vaulted roof of this Fourth World. First Man sent the newcomer, the badger, up inside the reed, but before he reached the upper world water began to drip, so he returned and said that he was frightened.

At this time there came another strange being. First Man asked him where he had been formed, and he told him that he had come from the Earth itself. This was the locust.[40] He said that it was now his turn to do something, and he offered to climb up the reed.

The locust made a headband of a little reed, and on his forehead he crossed two arrows. These arrows were dressed with yellow tail feathers. With this sacred headdress and the help of all the Holy Beings the locust climbed up to the Fifth World. He dug his way through the reed as he digs in the earth now. He then pushed through mud until he came to water. When he emerged he saw a black water bird [41] swimming toward him. He had arrows [42] crossed on the back of his head and big eyes.

The bird said: "What are you doing here? This is not your country." And continuing, he told the locust that unless he could make magic he would not allow him to remain.

The black water bird drew an arrow from back of his head, and shoving it into his mouth drew it out his nether extremity. He inserted it underneath his body and drew it out of his mouth.

"That is nothing," said the locust. He took the arrows from his headband and pulled them both ways through his body, between his shell and his heart. The bird believed that the locust possessed great medicine, and he swam away to the East, taking the water with him.

Then came the blue water bird from the South, and the yellow water bird from the West, and the white water bird from the North, and everything happened as before. The locust performed the magic with

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[39] Informant's and interpreter's note: The Four Worlds were really 12 worlds, or stages of development; but different medicine men divide them differently according to the ceremony held. For the narrative they call them the Four Dark Worlds, and the Fifth World, the one we live in. An old medicine man explained that the Sixth World would be that of the spirit; and that the one above that would be "cosmic," melting into one.

[40] Informant's note: The name of the locust was not given.

Franciscan Fathers (1912, p. 123): locust, nahacha'gi. This also means grasshopper, cicada.

[41] Informant's note: The water birds were grebes.

[42] Recorder's note: The arrows crossed on the back of the bird's head. See both Navaho and Zuni Arrow Ceremony.

his arrows; and when the last water bird had gone he found himself sitting on land.

The locust returned to the lower world and told the people that the beings above had strong medicine, and that he had had great difficulty getting the best of them.

Now two dark clouds and two white clouds rose, and this meant that two nights and two days had passed, for there was still no sun. First Man again sent the badger to the upper world, and he returned covered with mud, terrible mud. First Man gathered chips of turquoise which he offered to the five Chiefs of the Winds who[43] lived in the uppermost world of all. They were pleased with the gift, and they sent down the winds and dried the Fifth World.

First Man and his people saw four dark clouds and four white clouds pass, and then they sent the badger up the reed. This time when the badger returned he said that he had come out on solid earth. So First Man and First Woman led the people to the Fifth World, which some call the Many Colored Earth and some the Changeable Earth. They emerged through a lake surrounded by four mountains. The water bubbles in this lake when anyone goes near.[44]

Now after all the people had emerged from the lower worlds First Man and First Woman dressed the Mountain Lion with yellow, black, white, and grayish corn and placed him on one side. They dressed the Wolf with white tail feathers and placed him on the other side. They divided the people into two groups. The first group was told to choose whichever chief they wished. They made their choice, and, although they thought they had chosen the Mountain Lion, they found that they had taken the Wolf for their chief. The Mountain Lion was the chief for the other side. And these people who had the Mountain Lion for their chief turned out to be the people of the Earth. They were to plant seeds and harvest corn. The followers of the Wolf chief became the animals and birds; they turned into all the creatures that fly and crawl and run and swim.

And after all the beings were divided, and each had his own form, they went their ways. This, then, is the story of the Four Dark Worlds, and the Fifth, the World we live in.

[43] The First Chief, Nichi ntla'le, the Left Course Wind: the Second Chief, Nicul lich., the Red Wind; the Third Chief, Nichi shada ji na'laghali, the Wind Turning from the Sun the Fourth Chief, Nichi qa'hashchi, the Wind with Many Points; the Fifth Chief, Ni che do et sledee, the Wind with the Fiery Temper.

[44] Informant's note: The place of emergence is said to be near Pagosa Springs, Colo. The white people have put a wire fence around our Sacred Lake.

Matthews (1897, p. 135): place of emergence. Franciscan Fathers (1910, pp. 347–354): The First or Dark World: ants, beetles, dragonflies, locusts, bats, frogs. The Second or Blue World: blue heron, swallow people. They lived in rough, lumpy houses with the entrance in a hole in the top of the roof or in caves. The Third or Yellow World: grasshoppers, etc. The Fourth or Larger World was of All Colors: four snow-covered mountains; the Pueblo People; corn, pumpkins.

Parsons (1933, pp. 611–631); Cushing (1923, p. 164).

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